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**COMMUNICATIONS.**

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**ON THE MEANS EMPLOYED BY JEHOVAH, FROM THE CREATION  
TO THE FLOOD, FOR REVEALING THE PLAN OF SALVATION.**

TO become familiar with antiquity is a duty, which, by the advantages it affords, will abundantly repay its discharge. The sacred volume, above all other channels of information, presents the earliest annals of the human race. It describes the purity and happiness of our first parents, while yet inhabitants of paradise, and discloses the circumstances of their lamentable *fall*, with the calamities that resulted to themselves and to their posterity. The ebullitions of depravity are seen in the first-born of our species, who slew his brother, because his own works were evil and his brother's righteous. The dawn of civilization is exhibited in Jabal, who was father of such as dwell in tents and feed cattle; in Jubal, who taught men to handle the harp and the organ; in Tubal Cain, who was an instructor of every artificer in brass and iron; and in Naamah, who, if tradition may be credited, first practised the arts of spinning and weaving. Yet no advance in science could obstruct the swelling torrent of transgression. Iniquity succeeded to iniquity, until the mass of moral corruption, swelled by sensual appetite and the love of dominion, brought on the sinning family of man the waters of a flood.

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A

Intimations of the long-suffering of God were given, in that our first parents were not struck dead immediately after the forbidden fruit had been plucked, and in the extension of human life to nearly one thousand years. But this was not all. The fountains of salvation began to be opened. An assurance was given, and what is remarkable, given to the tempter himself, that the seed of the woman should bruise the head of the serpent; though the first surety of man had failed, a surety of a covenant never to be broken should be provided; the seed of that very female whom Satan had seduced, should, in the fulness of time, silence the oracles, exterminate the idolatries, and demolish the empire which the enemy of man might establish. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The institution of sacrifices was introduced at an early period. It can scarcely be doubted that they originated in divine appointment. For how could reason teach that the slaughter and cutting up of animals could be grateful to God. Reason would rather contemplate such conduct as wanton, cruel and unwarrantable. It is by viewing them as the preface to a system of sacrificing which was in future ages to be sanctioned among the Israelites, and which, indeed, has spread itself over almost all the earth, and especially by regarding them as types of that great oblation that was to be offered on mount Calvary, that we are led to trace their rise and their value.\* Perhaps these services were enjoined immediately after the apostacy. As animal food had not been assigned for man, it is generally supposed that the coats of skin with which God clothed our common parents, were detached from victims that had been offered on the altar. If so, they were taught by their daily apparel that they were clothed at the expense of life, and reminded of their need of that robe of righteousness which, only by the obedience of the seed of the woman, could possibly be obtained, and of the blood of sprinkling, which speaketh better things than that of Abel.

\* "Had sacrifices been only a will-worship, of human invention, it is not likely that God should have openly testified his approbation of Abel's sacrifice, or have given such a sanction to such a groundless piece of superstition. It is the very first act of religious service that is said in scripture to have been accepted of God, and such honour and respect would hardly have been paid to a ceremony only of human appointment. The lower we descend, the more we shall be convinced of the divine origin of sacrifices. It will appear that they were appointed by God as vicarious expiations of sin, as types or prophecies in action, as representations of the one great sacrifice once to be offered for the sins of the world. And there is no reason to surmise that this was only a secondary use found out afterwards. It was, most certainly, the primary design of the institution."—*Bishop Newton.*



In the days of Enos men began to call on the name of the Lord. The institution of the Sabbath appears to have been as old as the creation. Possibly before the days of Enos, among those who feared God the day was hallowed by private or domestic devotion: but now men began to meet in solemn assemblies. The first examples of public sabbath worship were now given. It is obvious that this is one of the most useful and delightful modes of disseminating truth, and of promoting genuine piety and holiness. Some suppose that in the days of Enos there was a peculiar outpouring of the Spirit of God, which influenced men fervently and generally to offer supplications to heaven. If such were the case, an early pattern was given of subsequent revivals of religion by the same sacred means. It harmonizes with the blessings which at Pentecost were shed on the primitive church, and which shall be shed on the nations in the latter days. For then will the Lord turn to the people a pure language, that they may all *call upon the name of the Lord*, to serve him with one consent. In the margin of our bibles the text we are contemplating reads, 'Then men began to be called by the name of the Lord.' If this be the true reading of the original, the passage implies that then those that feared Jehovah first began to make a public profession of religion, perhaps as a solemn protest against the beginnings of idolatry.

Prophecy has been a medium through which God, during several ages, communicated and confirmed his will to the sons of men. This heaven-born spirit discovered itself long before the deluge. For Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15. This memorable prediction received a partial fulfilment when the fountains of the great deep were broken up, and the windows of heaven were opened; but it obviously carries the mind forward to the solemnities of the last judgment. The prophecy is remarkable. Soon after the beginning of the world it darted forward to the hour of the final dissolution. As in many subsequent declarations in the bible, because of the certainty of the event, Enoch represents the catastrophe as *at hand*. "Behold, the Lord cometh!" He is now, even now, on his way.

Preaching may, in some respects, be considered as an ordinance of the New Testament. But it was certainly the pleasure of God, that, at least in one instance, antediluvian offenders should be favoured with this important means of grace. Noah not only approached the

altar and offered sacrifice to the Lord, he was for one hundred and twenty years a *proclaimer of righteousness*. To disobedient men, who are now "spirits in prison," he preached "while the long-suffering of God waited," and "while the ark was preparing." His awful warnings, his urgent expostulations, his laborious exertions to complete a vessel for the safety of himself and family, were followed with little success. The miraculous approach of the animals to the ark shook not the confidence of surrounding sinners. They were marrying and giving in marriage until the day in which the flood came. But, though men are not gathered unto the Lord, a faithful minister shall not lose the reward of his labours. He who "condemned the world," "became heir of the righteousness which is by faith." The Jewish writers affect to give us the very language in which Noah addressed mankind. He said, "Be ye turned from your evil ways and works, lest the waters of a flood come and destroy the wicked." We are assured from a higher authority, that "Evil shall slay the wicked, and they that hate the righteous shall be desolate."

Example has a powerful influence on society. It frequently produces effect when precept fails. To this medium of instruction the sacred writings often refer. Without doubt many of the ancient saints, by their piety, their self-denial, their zeal for religion, and their cheerful benevolence, became patterns which it was the true interest of their fellow men to imitate. Of Enoch, whom President Edwards considers as "one of the saints in the harvest of Enoch," it is recorded, that "he walked with God." Possibly Jehovah, with some supernatural effulgence, occasionally visited his servant, as it is probable he visited Adam in a state of innocence. The tradition that Enoch instructed mankind in arithmetic, geometry, and the science of the stars, if true, would afford but a minor trait in his character. He walked with God, as one reconciled to his perfections and providence, delighting in the exercises of devotion, and esteeming it his meat and drink to do the will of his heavenly Father.

While the means we have been contemplating were in operation for diffusing religious knowledge, the divine Majesty was seen actually effecting the salvation of the children of men. It is the part of charity, and of dutiful reverence for our common parents, to hope that Adam and Eve, by the reproof of Jehovah, were awakened to a true contrition for sin, and by the first promise, and by the institution of sacrifices, were encouraged to hope in the mercy of Jehovah. Abel, who, first of our race, tasted of death, was the first who passed into the celestial paradise. Enoch after his career of piety "was not, for God took him." "By faith Enoch was translated, that he should



not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God." His removal afforded an emblem of the translation of sinners into the kingdom of the Son of God, and of the change that shall occur when those "which are alive and remain" at the descent of the Lord, "shall be caught up in the clouds to meet the Lord in the air." It has been excellently observed, that angels, on the death of Abel, saw the first human *spirit* enter heaven, and were still further instructed in the mysteries of redemption, when, in the translation of Enoch, they beheld the first glorified *body*.

From what has been stated it appears that, before the flood, as means of exhibiting and advancing the knowledge of redemption and the practice of holiness—the sabbath was instituted—a promise of mercy was given—sacrifices were appointed—an ardour for devotion was excited—public worship and a profession of godliness commenced—the spirit of prophecy was imparted—preaching was adopted—pious examples were displayed—the sphere of angelic intelligence widened—and sinners were forgiven, sanctified, and saved.

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THOUGHTS ON PSALM XXXIX. 12.

*"I am a stranger with thee."*

FREQUENTLY, in the sacred writings, good men are heard "confessing themselves strangers and pilgrims on the earth." Such was the language of Abraham, Gen. xxiii. 4. of Jacob, Gen. xlvii. 9. of David, and indeed of all that "died in faith." But is there not something peculiarly striking in the idea that the saints are strangers with God?

The passage seems to indicate, that in some views, at least, the Lord himself is a stranger. How little, alas! is he known on the earth! When oppressed with sin and affliction, Jeremiah prayed, and said, "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night!" The Messiah "was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Or, as he himself expresses the idea, "I was a stranger, and ye took me not in."

The Israelites were strangers with God, inasmuch as he claimed their country as his own, and merely permitted them to dwell there.

and enjoy its abundance. "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners *with me*." Lev. xxv. 23. The present circumstances of good men are not materially dissimilar from those of the ancient Hebrews; for though the earth is "given to the children of men" for their temporary residence, the Lord is still saying "every beast of the forest is mine, and the cattle upon a thousand hills: I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee, for THE WORLD IS MINE, and the fulness thereof."—Ps. l. 10—12.

Some critics have given a different reading to the words "with thee." They would translate them "before thee,"\* or "*in thy sight*." Such is the sense conveyed in 1 Chron. xxix. 15. where David, grateful for the liberal contributions towards the temple about to be erected by his son, says, "We are strangers *before thee*,† and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

The inward thought of the "fool and the brutish person" is, that their houses shall continue for ever. Real Christians are in danger of forgetting that this is not their rest. Pleasant prospects, vigorous health, joy and peace spread through our circles of friendship, have a tendency to chase the remembrance of our mortality. We seem to become residents on earth, not sojourners. But in the sight of God we appear as we really are—*strangers*. He sees that 'we have no continuing city'—that the world is not our abiding place—that our present state is subservient to a future one—where alone substantial and everlasting good can be obtained. In his sight "they that have wives are as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;—for the fashion of this world passeth away." 1 Cor. vii. 29, 30.

If a good man be a stranger with the Lord, it is plain the Lord is with him; even he who "loveth the stranger, in giving him food and raiment." Deut. x. 18. His presence and gracious support may, therefore, be expected. He will assist amid the fatigues of conflict and travel. The promise he made to Moses is fulfilled in the experience of thousands, "My presence shall go with thee, and I will give thee rest."

\* Junius and Tremellius, "*coram te*."

† *In conspectu tuo*



## *The Bird that forsakes her Nest.*

7

### THE BIRD THAT FORSAKES HER NEST.

Prov. xxvii. 8.—*As a bird that wandereth from her nest, so is a man that wandereth from his place.*

IN Dr. Hodgson's elegant version of this book, the passage is thus rendered :

“ Like a bird that forsaketh her nest,  
Is a man who deserteth his home.”

These words are fitted to reprove the truant school-boy—the gossiping wife—the idle student—the negligent pastor—the scheming, roving tradesman—and many other children of discontent. Leaving them, my object in this paper will be to show, that this proverb administers reproof to many of the members of our churches, who run to hear a popular preacher—to see “a reed shaken with the wind.” But the eye is not satisfied with seeing, nor the ear with hearing, and therefore the next sabbath, and the next, they are tempted to renew their excursions. A Christian church is a Christian school : let every teacher, let every learner keep his own place.

It is readily granted that, in large churches, many must be excused for occasional non-attendance, on account of personal or family affliction, age and infirmity, distance of habitation, or absence from home on journies of business ; to which may be added, unexpected incidents in the course of providence. But when a Christian carelessly omits to fill up his place in the church to which he belongs, he does an injury to himself—to the minister—to the church—and to the interest of Christ in the neighbourhood ; and therefore his conduct must be very displeasing to Christ himself, the great Head of the church.

First : He injures himself. *He hinders his own spiritual improvement.* It is the business of the minister to exhibit in the view of his hearers the whole counsel of God ; to take them, as it were, by the hand, and lead them through all the land, and show them the length and the breadth of it. To obtain a clear, correct, and comprehensive view of evangelical truth requires, in ordinary cases, a constant, close, and long-continued attention. What numbers have need to be put back again to the first principles of the oracles of God ! Men in age they are, but babes in knowledge : they must be fed with milk, and not with strong meat. Again : *He cuts himself off from the sweets of fellowship with his brethren.* “Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.” Prov. xxvii. 17. There must be frequent interviews regularly kept up, in order to establish

and cement this holy friendship. Happy are they who "take sweet counsel together, and walk to the house of God in company." Psalm lv. 14. Another consideration of serious import is suggested by Mr. Bragge, who says,\* "I have for many years past made it my observation, that as church members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it; so their families are built up, or pulled down; blessed or blasted, according to that awful word, Psalm cxxix. 5, 6. "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up."

Secondly: It is an injury to the minister. It is *discouraging* to see the number diminished. It damps his spirits, and renders the tone of his voice feeble and languishing. It is a *disappointment*. Having looked over the cases of his hearers, he selects his subject. He sees one in great danger from temptation, and he hopes that the text itself which he has chosen may prove a useful caution. He knows that another and another are in great heaviness through many trials, and he feels an ardent desire that one part of the sermon may be as a word in season to their weary souls. But, alas! these very persons are absent! If this be often the case, he is discouraged from paying particular attention to particular cases, which might be greatly to the advantage of many, (for what suits one may suit twenty,) and thus his work becomes a burden. It is a *breach of covenant*. The pastor and every member of the church are pledged to each other, and the vows of God are upon both parties.

Thirdly: The conduct here animadverted upon is an injury to the church. It furnishes a precedent which may have an evil and pernicious influence. And who is he that can estimate the weight, or measure the extent, of his own influence? It shows great disrespect to the church; to the prosperity of it in general, and all its members in particular. It is obvious that it has a direct tendency to break up the church. The new converts at Jerusalem continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See Israel encamped! Every tribe, and every family, is in its own place.

"How beautiful thy tents, O Jacob! thy tabernacles, O Israel!  
Like vales planted with groves; like gardens on the side of a river!  
Like lign-aloes planted by the *Lord*; like cedars by water-streams!"†

Fourthly: It is an injury to the interest of Christ in the neighbour-

\* Church Discipline, p. 117.

† Num. xxiv. 5, 6. (Geddes.)



hood. What can the people of the world think, when they see the members of the church running in different directions on the Lord's day? Members of other churches, when they observe instances of this kind, will drop a painful tear! And what a stumbling-block does this conduct put in the way of inquirers! They are newly awakened; they wish to join the church; they look for perfection; and will they not wonder what church-fellowship can mean? On the other hand, consistency, which is the best evidence of sincerity, accompanied by uniformity and perseverance, and animated by ardent affection, will constrain inquirers to say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

Lastly: This Reubenitish, unstable conduct, must be very displeasing to Christ himself. He that walketh among the golden candlesticks, beholds all the affairs of all his churches, and he knoweth their works. Hath not one of his apostles said, "Let us hold fast the profession of our faith *without wavering*; for he is faithful that promised: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching?" Heb. x. 23. 25. Revolving in our minds considerations of this class, let us say with the pious Jews of old, "We will not forsake the house of our God." Neh. x. 39. Let us tremble at the thought of being lukewarm in a cause which interested the heart of the eternal Father before the world began; a cause of which it may be said, that the Son of God came down from heaven to die that he might promote it; a cause which the Holy Spirit has ever owned and honoured; which the wisest and best of men in every age have espoused with their whole hearts; in which a countless multitude of martyrs have bled gloriously; which attracts the attention, and employs the energies of all the holy angels; and which, in a word, involves in it the highest glory of God, and the dearest interests of man!

Reader! pause and reflect.—It is a cause, the embracing or rejecting of which will draw after it a train of consequences, that will run on to an endless length in the world to come.

W. N.

TO THE EDITORS OF THE LATTER DAY LUMINARY

The writer respectfully submits the following dissertation  
ON THE CURES PERFORMED AT THE POOL OF BETHESDA.

JOHN v. 2, 3, 4.

*Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.*

OF this passage there are three different expositions.

I. That the angel was a special messenger from heaven, and that the cures wrought were miracles.

II. That the angel was a messenger, or person sent, from the temple, to agitate the waters, which, upon this agitation, possessed, from some cause, a healing quality.

III. That the term angel is used as expressive of the providence of God, operating in a signal, though not in a miraculous manner, and producing an ebullition of the waters, such as we sometimes see at the present day in medicinal springs.

They who adopt the *first* exposition, do, indeed, generally admit that the angel did not present himself to the people in a visible form. They suppose that his presence was known only by the effect produced on the waters. For had he been accustomed to appear in so public a place, in the heart of Jerusalem, it is manifest that the Sadducees, who denied the existence of spirits, must, by their own senses, have been convinced of their error.

The opinion that the cures performed were miracles, rests upon the common import of the word *angel*, the efficacy imparted to the waters, and the interpretation of Zechariah iii. 1. But the word *angel* (αγγελος, מלאך) is employed by the sacred writers in various senses. It is used to denote,

1. A man sent by another man. Num. xx. 14. 'And Moses sent messengers (מלאכים angels) from Kadesh unto the king of Edom.' Prov. xiii. 17. 'A wicked messenger (מלאך angel) falleth into mischief, but a faithful ambassador is health.' Luke vii. 24. 'And when the messengers (τῶν αγγέλων the angels) of John were departed.'



*On the Cures performed at the Pool of Bethesda.* 11

James ii. 25. 'Rahab....when she had received the messengers,' (τὰς ἀγγέλους the angels.)

2. A man sent by our Lord Jesus Christ, or by the Father. Luke ix. 52. 'And (Jesus) sent messengers (ἀγγέλους angels) before his face; and they went, and entered into a village of the Samaritans to make ready for him.' In Matt. xi. 10. our Saviour, speaking of John the Baptist, says, 'This is he of whom it is written, Behold, I send my messenger (τὸν ἀγγέλον μου my angel) before thy face.'

3. A man employed as the minister of God's word, in delivering his commands to the people, and in bearing their prayers to the throne of grace. Mal. ii. 7. 'For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger (מלאך angel) of the Lord of Hosts.' The minister of the synagogue among the Jews, as he was the messenger or delegate of the congregation, to speak to God for them, was called (שליח צבור) the angel of the assembly; and in conformity to this style we have, Rev. i. 20. 'the *angels* of the seven churches.'

4. Divine providence. Gen. xxiv. 7. 'The Lord God of heaven.... shall send his angel before thee;' *i. e.* shall, by his superintending providence, protect and prosper thee. Ps. xxxiv. 6, 7. 'This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them;' *i. e.* his watchful providence secures them from evil. Is. lxiii. 9. 'The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.'

5. Whatever inanimate thing God is pleased to employ for accomplishing his purposes, whether according or contrary to the course of nature. Acts xii. 23. 'And immediately the angel of the Lord smote him (Herod) because he gave not God the glory: and he was eaten of worms, and gave up the ghost.' A fatal disease, the most excruciating pain in his bowels, was suddenly sent upon him, and he died in five days.\* Heb. i. 7. and Ps. civ. 4. 'Who maketh winds his angels, and flaming fire his ministers.'† 2 Kings xix. 25. and Is. xxxvii. 36. 'The angel of the Lord went forth, and smote in the camp of the Assyrians, an hundred and fourscore and five thousand.' In the seventh verse of the chapter in Kings, the nature of the angel is

\* Josephus. Ant. lib. xix. c. 8.

† If any doubt the correctness of this translation, let him consult the connexion of the passage in the 104th Psalm, and in the Epistle to the Hebrews. Let him also see Lowth on the sacred Poetry of the Hebrews, lect. 8. and Campbell on the Four Gospels, diss. 8. p. 3. sect. 10, 11.

mentioned. 'Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me: Behold, I will send a blast (רוח, a breath, a wind) upon him.' It is highly probable that the blast was some destructive wind, like that denominated the Samiel, which passes over some portions of the East, particularly the deserts of Arabia, carrying instant death to all who have not the precaution to cover their faces at its approach. The numerous army of Sennacherib, secure of conquest, and suspecting no danger, were exposed as they were involved in sleep. At that hour, by the direction of God, this fatal angel passed, and left the camp a charnel-house.

6. Intelligent spiritual beings, superior to man. 2 Peter ii. 11. 'Whereas angels, which are greater in power and might,' &c. Ps. viii. 5. and Heb. ii. 7.—'thou hast made him (man) a little lower than the angels.' Matt. iv. 11. 'Then the devil leaveth him, and behold, angels came and ministered unto him.' Heb. i. 4, 5. 'Being made so much better than the angels,' &c.

7. The Messiah, who is eminently the medium of communication from heaven to men. Mal. iii. i. 'And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger (מלאך the angel) of the covenant.'

8. God manifesting himself in a manner adapted to our senses, Acts vii. 30—32. with Exod. iii. 2—6. 'And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord, in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, *I am the God of thy fathers.*' In Gen. xxxi. 11. 13. the angel that appeared to Jacob is represented as saying, 'I am the God of Beth-el, where thou anointedst the pillar;' and a similar use of the word is found in numerous instances.

After considering these various senses in which the term ANGEL is employed, no one, it is believed, will think it certain that the word in the passage which we are examining, was intended to denote a celestial being sent down with supernatural powers.

The argument derived from the signification of this word being now removed, we have to consider, next, the weight of that which is deduced from the efficacy imparted to the waters: 'Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.' It is obvious that we ought to consider this part of the account as containing a reference to the classes mentioned in the third verse, the impotent, the blind, the halt, and the withered. The meaning of the word *impotent* is sufficiently obvious.



*On the Cures performed at the Pool of Bethesda.* 13

The *halt*, every one knows, is only another expression for the lame. The word here used (*χλωλος*) is a general term, indicating lameness, whatever may have been the cause. It is not improbable that the persons mentioned in the case we are considering, were crippled by rheumatism or other afflictions which might yield to the healing virtues of the water. The *withered* were such as were pining or wasting away by that disease which physicians denominate atrophy—a disease in which either the whole body, or some part of it, does not receive the necessary nutriment; and the bath is one of the remedies that are recommended by which it may be seasonably expelled from the system.

But whatever may be said of all the others, it has been thought that the *blind* could be healed only by a miracle. Blindness, however, in a greater or a less degree, and induced by various causes, has certainly, as well as the other diseases alluded to, been removed, in many instances, by the use of natural remedies. And that the blind, in this place, does not mean persons *born blind*, is evident from the fact that none of that description ever received sight till it was bestowed by our Lord. John ix. 32. ‘Since the world began was it not heard that any one (*τις*) opened the eyes of one that was born blind.’ It is, therefore, but reasonable to consider the Evangelist as speaking of persons who had such a blindness, such a diseased state of the eyes, as could be, and as had been removed, without a miracle. The account does not inform us that they who first went into the water, after its agitation, were made whole *immediately*; but we know that *immediate* relief is often found by bathing in medicinal waters. Besides, it ought to be remembered that the sacred writers, and all other writers, frequently use terms of universality, where their object is to assert what is generally the fact. Thus, in the cures performed there appears nothing more than might have occurred without a miracle; and, consequently, there is no necessity of supposing one.

With respect to the argument derived from Zech. iii. 1. ‘In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,’—it will be necessary to say but a word. It will be sufficient to observe that the fountain predicted is for the spiritual cleansing of the people. It is opened for *sin and for uncleanness*. It cannot, therefore, relate to a pool prepared for the cure of bodily diseases.

From the survey which we have taken of the arguments by which the opinion that the cures were miraculous is supported, we are led to doubt the correctness of that opinion; especially in view of such objections as the following.

1. There is no allusion, in any part of the New Testament, to the pool of Bethesda, as a place where miraculous cures were performed. On the contrary, miracles, such as our Lord wrought by himself or by his disciples, are spoken of as belonging to him exclusively. John xv. 24. 'If I had not done among them the works which none other (*οὐδεὶς ἄλλος*) did, they had not had sin.'

2. There is not the least intimation of it in any Jewish writer. But a pool where the power of God was miraculously displayed, would have been the boast of the Jews; and, as its cures were entirely distinct from those which were performed by our Saviour, it would have been triumphantly adduced by his enemies, as a demonstration that Jehovah was with them, sanctioning the counsels of the Sanhedrim. It would have been employed to lessen the overwhelming evidence that flowed from the miracles of Jesus, and the remembrance of it would have been handed down from age to age, as forming at least some counterbalance to their merits. But of all this not a single trace appears. What can we infer but that the cures performed at Bethesda were not regarded by any as supernatural?

3. Had they in reality been of that character, it would have superseded the necessity, in almost every instance, of our Lord's performing miracles of healing. Besides it seems improbable that while the Son of God was upon earth, and while the authority of his mission was to be established by miracles, that the Father would permit miracles to be wrought, at the same time, and in the same city, independently of the Messiah.

4. The moving of the water at times, is represented as an habitual occurrence. It was a thing which the people were accustomed to expect. They had erected buildings at the place for the accommodation of the diseased. There seems to have been an establishment there at least for several years. But it is only on special occasions calling for supernatural interposition, or when some important truth is to be confirmed, or some grand purpose accomplished, that God has been pleased to deviate from the general laws by which he regulates the material world, and, according to his wisdom, supplies the wants and heals the diseases of his creatures. The truth of this remark will be placed beyond a doubt, by examining the records of the various miracles that were given in the earliest times, that accompanied the Israelites in their journey from Egypt, and that were exhibited by the prophets at different periods, and by our Lord and his disciples. But the performing of cures in the case before us, was an habitual thing; and it was called forth by no special occasion. To heal the afflicted heaven had graciously provided various remedies;

*On the Cures performed at the Pool of Bethesda.* 15

and, above all, the Lord Jesus, with every disease at his command, was present. It is reasonable, therefore, from these facts to infer, that the mercy of God which was displayed at the waters of Bethesda, was not supernatural; that in the display of it, he did not depart from his established mode of operating, in which it is his pleasure to employ what we denominate natural agents.

Shall we then adopt the *second* interpretation, and maintain that the angel was a messenger, or person sent from the temple to agitate the waters, which, upon this agitation, possessed, from some cause, a healing quality?

This exposition removes some difficulties, and, on several accounts, appears plausible. Certainly no objection to it can be made from the meaning of the word angel. But it is liable to other objections.

1. It is a mere conjecture. It is not in the least supported by any historic evidence.

2. It compels us to suppose in the present case, what, so far as our knowledge extends, never has been known in any other,—a healing quality imparted to water by its being agitated.

3. It leaves us to divine, if we can, how the agitation produced by the messenger could be essentially different from that produced by the patient, so that when the water was put in motion by the one, it should cure the man who first stepped in, but when it was kept in motion, as it must necessarily have been by this man's bathing, it should have no power to cure the next.

As to the hypothesis of some, that from the blood of victims for the altar, and from the washing of their entrails, the water derived healing qualities, especially when put in agitation, it were a waste of time to show that it is as unphilosophical in itself, as it is destitute of support from any record or tradition.

Another hypothesis deserves to be mentioned, as it presents itself with some plausibility. It is that there may have been, in some part of the pool, mineral substances known to the messenger, which, upon an agitation in that part, communicated their virtues to the water. But this, upon a little reflection, must be acknowledged to fail of giving satisfaction to an inquisitive mind. For it will be natural to ask, has a fact like that which is here supposed, occurred in other instances? Was it ever found that mineral substances in other springs or pools, are brought into useful action by a person's agitating the water? It is doubted whether the history of the world will furnish a single case. And without some evidence of this kind, it will hardly be maintained that the hypothesis, destitute of the least shadow of proof from any other source, is to be adopted. The subject, then,



continues unexplained, and difficulties multiply as we advance. The supposition that the angel was a messenger from the temple, does, it is true, lead us one step on sufficiently solid ground, but, in the next, it leaves us to plunge into an abyss of darkness.

We turn, therefore, to the *third* method which has been proposed of explaining the passage; namely, that the term angel is used as expressive of the providence of God operating in a signal, though not in a miraculous manner, and producing an ebullition of the waters, such as we sometimes see at the present day in medicinal springs.

We have already seen that angel, with the sacred writers, is sometimes only another term for the providence of God, without reference to such an interposition as dispenses with the use of natural means, and exhibits a miracle. It is the providence which he daily exercises. It is that which 'encampeth round about them that fear him,' that by which his friends are constantly shielded. Now that which God does constantly, is according to his established mode of operating; and that which is according to his established mode of operating, however wonderful it may be, is not a miracle. For what is a miracle but something above nature? And what is nature, as it relates to the production of events, but the established mode in which God is pleased to operate? It were impiety to deny that it is his hand that moves the seasons round, and supplies the various wants of his creatures. The devout mind perceives him in every event, and delights to contemplate him as a Being who

"Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees."

But while we are ready to acknowledge his agency in all things, even in the most common occurrences, we view it more distinctly, and we speak of it more emphatically, when it is displayed in signal favours. So in the case before us, it was eminently the providence of God, it was a messenger of mercy to the sick, that he provided for their cure by causing an ebullition in the waters of Bethesda from the substances which he had deposited in the earth. It is well known that the virtue of medicinal springs is the greatest when the water bubbles forth from the subterranean stores of mineral matter. Some possess no efficacy at any other period. It is also well known that many are of this intermitting kind, sending forth their virtues only at times, or, as our translators have rendered the expression of the Evangelist, (*κατα καιρον*), at a certain season.

Many springs of this description, in different countries, have appeared for a considerable time, and then ceased to flow. That none

*On the Cures performed at the Pool of Bethesda.* 17

is found in Jerusalem at the present day, is, therefore, what was to be expected.

The place which is now shown as the pool of Bethesda, is at a very little distance, on the north, from the site once occupied by the temple. A traveller\* who was there in the year 1611, describes it thus: "It is a great square profundity, green and uneven at the bottom, into which a barren spring doth drill between the stones of the northward wall, and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; confined above on the north side, with a steep wall, on the west with high buildings." Maundrell, who was there in the year 1697, says, "It is 120 paces long, 40 broad, and 8 deep; at the west end are some old arches, now dammed up, which, though they are but three in number, some will have to be the five porches in which sat the lame, halt, and blind."

It is in some degree doubtful whether this is, in fact, the pool mentioned by the Evangelist. But on the whole it is probable that it is the same, enlarged at some period after the time of our Lord. For when he was there it appears to have been sufficient only for the accommodation of one person. Or it may be that only one, or at most a few, could be accommodated at the place where the ebullition was perceived. The "barren spring" observed by the traveller who was there in the year 1611, it is not improbable, was the feeble remains of that fountain, which, through the mercy of God, once poured forth, in some part of the pool, its healing waters.

To bring our remarks to a close, the sense of the passage which we have been considering, may be thus expressed: Now there is at Jerusalem, by the sheep-gate,† a pool, (or bath,) which is called in the Hebrew tongue Bethesda, (בית הכסא, a house of mercy) having five porches (apartments.) In these lay a great multitude of impotent folk, (debilitated persons,) of blind, (diseased in the eyes,) halt, (lame,) withered, waiting the moving of the water. For an angel went down at a certain season into the pool (for God in his merciful providence manifested his power in the pool) and troubled (produced an ebullition in) the water: whosoever (of these) then first, after the troubling (agitation) of the water, stepped in, was made whole of whatsoever disease he had.

The interpretation here presented, like the Newtonian system of astronomy, is confirmed by the fact that it accounts for every phenomenon attending the subject. It is liable to but few of the objections which can be urged against the other expositions, and to these few in a less degree than they. It compels us to suppose no facts that

\* Sandys.

† Neh. iii. 1.



have not existed in other cases ; and, above all, it leads us to contemplate the Messiah standing alone, upon an eminence, and covered with the unrivalled glory of his miracles.

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#### THE SOURCES AND THE USE OF HISTORY.

TO perpetuate the memory of daily occurrences is natural to man. It is a propensity connected with his love of immortality, which leads him to associate with the idea of futurity, not only his own existence, but the events also which he has seen, and in the product of which he has himself been engaged. Indebted for historical information to those who have lived before him, he realizes an important duty which he owes to posterity. Generation to generation, as really as a parent to his offspring, is bound to communicate all the memorable actions which time in his progress has unfolded, or observation and experience have developed. In the patriarchal age of the world, the events of time were easily transmitted from an ancestor to his descendant, owing to the protracted period of human life. Adam was, probably,

“ The sad historian of the pensive plain.”

Above all his offspring he was qualified to describe the felicities of his original creation, as well as the ingratitude and folly which accompany transgression, and the degradation and anguish with which it is succeeded. Age delights in narration, youth in inquiry. The concurrence of these different tempers enlarges the sphere of historical knowledge. Appeals to ancient men, in the days of Job, appear to have been common for the supply of facts, as well as for the testimony of experience. From such a source, one of the most ancient, entertaining, and eminent of historians, derived the larger part of his details. Incisions in rocks and trees ; columns and mounds, pyramids and mausoleums ; Egyptian hieroglyphic and Indian wampum have been used to assist recollection and immortalize event. Jehovah directed twelve stones taken from the bed of the river Jordan, to be set up in memory of the arrest of its stream. Poems, statues, pictures, medals, coins, and customs, were employed as mediums of historical information, until their use was not abolished, but diminished by written histories.

To preserve and record passing occurrences, the nations of the earth have frequently selected learned and judicious citizens. The easterns assigned the service to a particular order of men. Greece and Rome provided that their histories should be written by persons



of prime abilities. England maintains a historiographer, who is an officer under the lord chamberlain, with a salary of 200 pounds sterling; and Scotland has a similar office, with a similar retribution.

History naturally divides itself into civil and ecclesiastical. Civil, which is subdivided into ancient and modern, embraces the transactions of mankind with each other. In the former department Herodotus and Thucydides, Xenophon and Diodorus Siculus, Plutarch and Nepos, Livy and Sallust, Suetonius and Tacitus, with others, have distinguished themselves. Among the most popular of modern historians, the lucid Robertson, the nervous but infidel Hume, the eloquent and insidious Gibbon are to be classed; of ancient history Rollin has presented the best epitome; and of modern, no author has given a more plain, judicious, and compendious statement, than Puffendorf.

Ecclesiastical history includes the gracious and special dealings of God with a chosen people, and involves the history of the Jewish nation and the Christian church. For an account of the former, extending from the earliest ages to the demolition of Jerusalem, the Bible is our most sacred record; for the latter, in which the subsequent history of the Jews is exhibited, we shall find pleasure in perusing the works of such writers as Eusebius, Baronius, Mosheim, Milner, Haweis, and others, who with different degrees of talent and merit have detailed the events which have distinguished the government of Messiah.

The advantages which history supplies are numerous. Without its details we should have to look backward over a dreary and uncertain waste, in much the same manner as those who have no revelation from heaven contemplate futurity. It is the province of history to afford to the mind the most agreeable entertainment. It engages the passions, informs the judgment, subdues the influence of unreasonable prejudices, and is calculated to regulate the tenour of human action. It is called by Cicero, "*the mistress of life.*" It teaches us to form a correct estimate of fame and wealth, of poverty and unmerited dishonour. It presents an affecting picture of the pride, ambition and inconstancy of man, and equally portrays the wisdom, the stability and the beneficence of the government of Heaven.

The history of the church of God presents advantages of superior importance. It demonstrates the constant care of Jehovah over the people of his choice. It traces to their fountains, and describes the courses, of those empoisoned streams of heresy and error with which Zion has been impoverished. It supplies unnumbered examples of sublime and passive virtues, which heathen heroes never knew and heathen sages never taught; virtues which are peculiar to the gospel,

and which have elevated thousands into courageous confessors and triumphing martyrs. It displays the power of principle pursuing its way notwithstanding the impassioned bigotry of the multitude, the avaricious jealousy of priests, and the suspicions, indignation and severities of the rulers of the earth. It hurls against infidel objection the most pointed refutation; and confirms the believer in his persuasion that prophecy shall receive its full accomplishment, and "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

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COLLEGE FOR THE INSTRUCTION OF ASIATIC, CHRISTIAN AND  
OTHER YOUTH, IN EASTERN LITERATURE AND EUROPEAN  
SCIENCE.

AMONG the numerous, bold and benevolent plans conceived and executing by the missionaries at Serampore, the College which they have recently established stands with a commanding pre-eminence. Its object is to enlarge the region of letters by procuring translations of the most celebrated Asiatic productions into the languages of Europe, and by enriching the Sungskrit and its chief dialects, with "the best works of a Bacon, a Newton, a Locke, a Charnock, a Baxter, a Howe, a Fuller." In addition to this general design, it is expected that the college will furnish a body of men well qualified for translating the holy scriptures, not with those imperfections which must attend the most careful endeavours of foreigners, but with all the ease of diction and propriety of idiom which a native can command. The missionaries state that the nations who profess Boudhism, and the Pouranic system of idolatry, cannot be estimated at less than "three hundred and fifty millions, or a full HALF OF THE FAMILY OF MAN." In order to the refutation of the works and doctrines of the learned, they must be divested of the obscurity in which they lie. The common people will lose one of half their veneration for brahmins and pundits when they find the ministers of Christ as able to peruse and investigate their sacred books as themselves.

It is proposed that the Sungskrit, the language which contains the Pouranic and Boudhist systems, be thoroughly taught, together with the Arabic and Chinese, and, with a view of preparing the native pupil to enrich his vernacular language with the choicest treasures of religion and science, the Hebrew, Greek and English. The college



will secure "the instruction of native youths from any part of India in the various shastras of the Hindoo, in the doctrines of the Bible, in general history, chronology, geography, and astronomy. When any of the students afford evidence of a change of heart, and discover talents for the ministry of the word, they will be placed in a course of study preparatory for pulpit exhibition. A library will be formed, a philosophical apparatus prepared, and a building for the college erected in Serampore as early as possible. The government of the institution is in the direction of his excellency the honourable John Krefting, governor of Serampore; the Rev. W. Carey, D. D. President; the three senior members of the Serampore Missionary Society, Treasurers; the Rev. Dr. Marshman, Secretary; and Mr. J. C. Marshman, Recording Secretary and Examiner.

The brethren conclude a prospectus of twenty-four pages, with an address "To all in Britain and America, who encourage the translation of the sacred scriptures into the language of eastern Asia," in which they observe that

"There are no two original languages which bear so great an affinity to each other as the Greek and the Sungskrit.—The formation of the two languages is similar; and to any one who has examined them both, they will appear to have been cast in almost the same mould. The Greek is, however, easier than the Sungskrit, and the Hebrew far easier than the Greek,\* and the combined difficulties of both are nothing compared with those which the native student has already overcome in acquiring the Sungskrit. From these facts we are led to conclude that a native of India, already acquainted with the great parent of the Eastern languages, is fully competent to the study of the Hebrew and the Greek; and that a few years of steady application will place him, in these studies, on an equality with the European student.

"Under these circumstances the brethren at Serampore beg to appeal to the christian public in Britain and America, in behalf of the new college; through which, in addition to the various other objects it will embrace, a body of able native biblical critics may be gradually formed, to carry forward the translations till they have received their final improvement. For the unexampled confidence which the public has reposed in them, they must ever retain sentiments of the most lively gratitude. In the application of the funds which have been committed to them, they have endeavoured to exercise the highest degree of fidelity, and all the ability in their power; and to render

\* Relative to the Hebrew language it may be also observed, that the similarity of manners, habits, and customs in the East, gives a native student advantages in acquiring and thoroughly understanding it which are not possessed in Europe.



complete the translations of the Scriptures, which are partly finished, and partly in a state of progression, they will spare no exertion as long as life shall continue. But they cannot expect, in the natural course of things, to remain long in the sphere of their labours; and they feel peculiarly anxious, in proportion as they approach the termination of their course, to put these translations in the most effectual train of progressive improvement. In laying their plan before the public, and in soliciting patronage thereto, they consider themselves only as discharging a sacred duty which they owe to God, to the christian public, and to the heathen world on whom the light of revelation has just begun to dawn; and should they happily obtain public support for this new institution, they shall feel a pleasing satisfaction in devoting the few days which may yet be allotted to them, to the formation of a body of native biblical critics, to whom, under the due guidance of European brethren, they may leave the task of improving successive editions of the sacred scriptures, and from whom the millions of the East may eventually receive faithful, perspicuous, and thoroughly acceptable translations of the oracles of truth."

We will add only that the Rev. Mr. Ward, one of the Serampore missionaries, is now in England. It is probable he will in the spring visit the United States, with a view of procuring subscriptions and donations for promoting the interest of this important institution.

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#### THEOLOGICAL INSTITUTION.

In a former number of this work, a Plan for an Institution for pious young men called by the churches to the Christian ministry, was submitted by the Board of Missions for the consideration of the churches and brethren throughout the United States. Understanding, from the American Baptist Magazine, that it is wished that "the Plan laid before the Convention at its last meeting by the President," be also made public, we cheerfully introduce it. The utmost light that can be thrown on the important subject is desirable.

*Proposed Resolutions, including a scheme of Education, having for its object the assistance of pious young men designed for the gospel ministry, which were laid before the Baptist Convention at Philadelphia, in May, 1817.*

I. Resolved, That it be recommended by this Convention, to the Baptist churches throughout the United States, and their adherents, to form themselves into education societies, for the purpose of aiding pious young men of their connexion, who appear on good evidence to be called of God to the gospel ministry, in obtaining such education

as may best fit them for extensive usefulness in the cause of our Redeemer, and enable them to appear as workmen who need not be ashamed, rightly dividing the word of truth: And likewise for assisting poor ministers, who have families, and have not obtained the advantages which are derived from a suitable education, by gratuitously furnishing them with the most necessary and useful books, to aid them in their endeavours to obtain mental improvement. For the accomplishment of which design the following scheme is submitted to the consideration of the churches.

1st. Let a charity sermon be preached once a year, at least, in each church, and a collection made expressly for the purposes above specified; and let the monies so collected, together with any other collections, donations or bequests obtained for such purposes, be conveyed by the hands of a person specially appointed as a representative to attend the meeting of the association to which such church belongs, and there to be deposited in a common fund, under the direction of a body of delegates similarly appointed by other churches belonging to that association: or to a number of associations uniting in the same measure as a common cause: excepting always such part of the monies, (say a third part) as shall be appropriated to the establishment and support of a Theological Seminary, in our connexion, to be hereinafter described; which last sum shall be conveyed to the general fund, and be placed under the care and direction of the Board of commissioners connected with this Convention, or such part of them as shall be intrusted with the superintendence of the education department.

2d. Let the body formed by the coalition of churches, as above recommended, be styled the General Committee, or Trustees of the churches united in Association or Associations, and have a President, Treasurer, Secretary, and assistants, who shall be authorized to transact all necessary business as a special committee during the recess of the general committee.

3d. Let this committee of the churches be invested with full powers to examine applicants for the churches' bounty, with respect to their qualifications, according to the sentiment before expressed; to wit, that ministers must be the subjects of renewing grace, be called of God to the office, and receive gifts of Jesus Christ, the great prophet of the church, to fit them for the work.

4th. Let the committee by their proper officer, or officers, contract for the education of the young men so taken under their care, at some convenient seminary; superintend their education and morals, that the former may be promoted by due excitement, and the latter pre-



served in purity ; a departure from which shall be considered as incurring censure and the loss of privilege. It shall also be considered as the object of their care, to secure the return of money to the fund which may have been expended at any time on the education of persons who do not, in a reasonable time after they have completed their studies, enter on the work of the ministry to the satisfaction of the committee.

5th. After young men thus provided for, have finished their classical studies, or obtained a proper acquaintance with general science, let it be the concern of the churches to place them in a situation favourable to the study of divinity. While in circumstances which prevent their obtaining more ample assistance, let the students come under the care of some pious, well informed, and judicious minister ; but when a divinity college shall have been established, according to the provision made in the constitution of this Convention, let as many of them as the respective funds of the societies, or churches, can support, be sent to said seminary ; especially those who possess superior talents, together with a desire and aptness for study.

6th. As it is possible that some churches belonging to the associations may refuse or neglect to make contributions, and that embarrassments may arise from this cause, let the exclusive right of managing the business of the fund be vested in the delegates of those churches which regularly contribute to its support.

II. Resolved, That as soon as a sufficient fund shall be obtained for this purpose, the Board of commissioners shall take measures for establishing, at some convenient and central situation, a Theological Seminary and Library, under the care of learned, pious professors ; in which theology shall be studied in its various branches, church history, the Hebrew language, and other oriental languages, the knowledge of which is favourable to a right understanding of the sacred scriptures, as far as the same may be found practicable and convenient, together with biblical criticism and pulpit eloquence.

III. Resolved, That the agents, or missionaries, which may be appointed by the Board of missions to travel in our own country, shall be particularly charged with the important concern of giving information to the churches of our denomination, and the public at large, concerning the true nature and design of the scheme in which the foregoing articles are comprehended, of recommending it to their serious regard, and of affording assistance to those who may be disposed to bring it into operation, in what relates to a right beginning and organization.



## MISSIONARY INTELLIGENCE.—FOREIGN.

## MISSION TO BURMAH.

*Extract of a letter from Mr. Judson to the Cor. Sec. dated*

REV. SIR,

Rangoon, February 24th, 1819.

SOME months have elapsed since I had an opportunity of addressing the Board. During this time I have been employed in reading Burman, holding conversations on religion, writing some things preparatory to a more public communication of the gospel, and superintending the erection of a Zayat, a place of public resort. Since brother Hough left Rangoon, under circumstances which rendered his return a matter of some uncertainty, and the remaining families are all so small as to be able to find accommodation, though rather crowded, in the mission house, we concluded to defer building another, and to appropriate a small part of the sum remitted by you for that purpose (about 200 dollars,) to the erection of a public place, on one of the principal roads leading from the city to the great Pagoda. There it is our intention, as fast as we are able to converse intelligibly, to spend a considerable part of our time, and if we find the attempt practicable, under this government, to have stated public worship. We succeeded, after much difficulty and delay, in purchasing a small piece of ground, adjoining the mission premises, and, at the same time, opening on the public road; the building is slowly going forward, and we hope will be ready to receive company in about a month. The measure seems, at present, very promising, though it may eventuate in our banishment from the country. It will, at least, draw us out of our present retired and almost invisible situation, bring us into public view, and make us accessible to the multitudes who pass and repass on business and worship. O that it may prove a Bethel, a house of prayer and praise!

There are several persons of whom we cherish some hope; but our hopes have been so frequently raised and depressed, that we know not what to say. There is certainly a considerable number, whose sentiments have been changed, and who may be considered in the state of many nominal christians, somewhat enlightened and partially convinced; but I cannot say that I have ever met with a single person, on whose mind were discoverable the *special* operations of the Holy Spirit. The little number of inquirers is frequently diminished by removal to other parts of the country, by death, or by a sudden alarm from government, and again enlarged by new acquaintances. Thus a little light is, we hope, gradually spreading around, though so slowly and so ineffectually, as to claim but little notice, and to excite but faint and wavering expectations of immediate success.

It is still a source of much gratification to me, that I am at length able to converse, if not fluently and acceptably, at least intelligibly, in this most difficult language; that I can sit down in the midst of several poor heathen, wholly ignorant of their God and Saviour, and in a short time enrich their minds with precious truths, which, with the divine blessing, are sufficient to save their souls. This is a privilege indeed; a privilege which I beg the Board to allow me to en-

joy all my days, nor remove me elsewhere, while there remains any rational prospect of success.

I do indeed feel deeply grateful for the comfortable supply of our necessary wants, without which we could not enjoy the privilege of imparting the gospel to these heathen. I should be happy personally to express my gratitude to all who furnish this supply, and especially to my honoured patrons, the Board. I hope that their care and kindness will not be in vain. I trust that the blessing of many ready to perish, will ultimately rest on all who contribute to and pray for the Burman mission.

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## DOMESTIC MISSIONARY INTELLIGENCE.

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### MISSION TO ST. CHARLES.

*Extract of a letter from Rev. Mr. Peck to the Cor. Sec. dated*

REV. AND DEAR SIR,

St. Charles, October 15th, 1815.

AFTER reviewing and examining the subject, I am more and more convinced that the most effectual method with the Indians is to go directly to the heart of their settlements, and make a permanent residence. But considerable expense would attend such a mission in its commencement, as not only preachers and school teachers would be necessary, but also mechanics and agricultural pursuits. Something might be done by setting up transient schools, but this is building without a foundation. The most favourable openings are in the south west, in the regions already pointed out. In my last I mentioned the Black River, but upon inquiry at the Bethel Association, I find the Indians there still unsettled, as they know not whether they or government will hold the lands. Further on towards White River and the Arkansas, the prospect from the last intelligence is more favourable.

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*Extract of a letter from Rev. Mr. Peck to the Cor. Sec. dated*

REV. AND DEAR SIR,

St. Charles, November 9th, 1815.

SINCE my letter of Sept. 2d, my time has been almost exclusively occupied in attending the associations, and visiting destitute settlements. Though some things have transpired which cast a shade over the concerns of our mission, there are events which serve to gladden our hearts and encourage us to press forward in our missionary course.

The "UNITED SOCIETY" have been enabled to employ between 2 or 3 months missionary service; and might, from their funds, have employed much more labour, could they have found suitable persons to have engaged. The Board have appointed three missionaries for part of the ensuing year in destitute settlements, in this, and the Arkansas Territories, and in the state of Illinois. Our venerable

father in the gospel, David Badgley, Corresponding Secretary of the Illinois Association, and who has grown gray in his Master's service, is the one to ride in the Illinois.

On my route to the Bethel Association, by the request of several professors, I attended a meeting in Du Bois settlement, Franklin county, for the purpose of constituting a church. This is on the south side of the Missouri, fifty miles west of St. Louis, and ten miles below Boeuff, of which I mentioned some particulars in my last. Finding some difficulties existing between these brethren and the church at Boeuff, it was proposed to postpone their constitution till my return. At this time I discovered some favourable indications in religion, that caused me to hope. Arriving the next week (Sept. 30th,) I found that delegates from Boeuff church had been appointed to attempt a removal of the existing difficulties. After addressing a very solemn and attentive assembly, with more than usual freedom and satisfaction to myself, from Psalm cxxxiii. with the earth for a pulpit, and a shady grove for a canopy, we retired to the house, where, after a little explanation all difficulties seemed to vanish. I then proceeded to constitute this little band of five individuals into a church of Jesus Christ. Fearful of exaggerating instances like this, in which feelings were peculiarly elevated, I will only add, it was the most solemn and interesting time I ever witnessed on such an occasion. Every countenance appeared solemn, and many were in tears. At a meeting the same evening in the neighbourhood, I perceived an unusual attention and solemnity on the minds of several, which encouraged me to hope the Lord was about to display his grace to poor sinners.

Oct. 21st. Agreeably to an appointment left, I again visited the church and settlement of Du Bois. The two following days were spent visiting through the settlement and preaching at evening. Saturday and Sabbath, were solemn and joyful seasons. Four persons offered as candidates for baptism, to whom that ordinance was administered on Lord's day, in presence of a large assembly, assembled at the water side, as no house in the settlement would hold one half of the people. I preached to a listening assembly, from Acts ii. 41. after which the candidates were "buried with Christ by baptism into the likeness of his death." Around the communion table it was a joyful time. Saints wept for joy—Sinners at their lost condition. The work of the Lord is evidently going on in this settlement. New cases of seriousness are manifested almost every day. Four persons were added by letter to the little band, making their present number thirteen. I have never enjoyed the happiness of so favourable an indication of a revival since I left the north as at this place, though I dare not flatter myself too much!

One whom I baptized was a poor ignorant African, and she gave a most surprising relation of a work of grace. Almost every person present was in tears.

In other parts of the Territory, and St. Louis, and St. Charles, the people appear like Ezekiel's vision of dry bones—very dry. O pray for us, my dear sir, that the breath of heaven may breathe upon these slain!

I find the Indians, i. e. the Shawnees, Delawares, Piankeshaws, &c. are to have their lands on *White River*, high up. I expect the Board will have to attend to these when settled.

May the God of missions continue his smiles, bless the exertions of the Board, and abundantly smile upon your useful and extensive labours.



## CHEROKEE INDIANS.

*Extract of a letter from elder Posey to the Cor. Sec. dated*

DEAR BROTHER,

Haywood Co. (N. C.) November 13, 1819.

I ATTENDED the Cherokee council last month, which was a tiresome fatiguing trip for almost three weeks, and yet very satisfactory to my mind. I had the pleasure of preaching two sermons and giving one exhortation, besides morning and evening prayers in the presence of a number of natives, who appeared very attentive, and I trust some of the full Indians have lately obtained saving faith in Christ. My old friend, Charles Hicks, interpreted one of my sermons and the exhortation, and they all appeared satisfied, and happy that I had visited them, and numbers said they hoped to see me again. Without one dissenting voice they gave me privilege to establish a missionary seminary in the Valley Towns, under the patronage of the Baptist Board of Foreign Missions for the United States, and promised all the aid in the power of the nation to promote the interest of the school; allowing me the privilege of taking in a blacksmith, millers, and a sufficient number of persons to conduct the school and farm of the establishment, provided it meets the approbation of the President of the United States. As to the number of youths to educate, I am certain if we can have sufficient funds there will be more than one hundred children; and as to the number and kind of teachers, I wish one principal, and one or more assistants, according to the funds, &c. It is expected that they will be instructed in every thing necessary for them to learn; and, in short, I think there is not a more interesting place, amongst all the heathen tribes in America. They never have had any school in that part of the nation, and are now as anxious for it as possibly could be expected. If you can find such a teacher as I named, and then would arrange the business for us with the President, and indeed if one or two more faithful brethren and their wives who have tolerable information, and feel for the poor heathen, would come on from that part, I should be glad. It will probably take a considerable sum to start the business upon any kind of solid footing; and they are now anxiously waiting for me to go on with the business, and I can do nothing more, to purpose, until I get word from the Board. I also would observe, that should the President do nothing towards the appropriation of money, his approbation must be had for the institution to be established, or it cannot go on. May the great Head of the church open a way for his gospel, to the ends of the earth, and may the smiles of heaven crown the labours of the Board with success.

*Letter from Mr. Eastman to the Cor. Sec. dated*

DEAR SIR,

Washington, (Mi.) September 20, 1819.

ONE year has elapsed since I began to receive the patronage of the Missionary Board of which you have the honour to be Secretary. I have endeavoured to follow the instructions of that benevolent society by assiduously labouring in that part of the vineyard of our Lord to which they directed my attention. My efforts have been mostly expended in the city of Natchez, where I hope many serious and

lasting impressions have been made. From that place I directed a letter to you dated July, which I suppose you received in due time. Have also occasionally visited many of the churches and congregations in the interior of Mississippi state. The minutes of our association, which will meet about the middle of October, will give you more correct and satisfactory information concerning the state of the churches, and the progress of the religion of Christ, than I am able in the small compass of this sheet. As far as my acquaintance extends, the additions to the churches have been small, and many of the ministers of Christ have had apparent reason to say we have laboured in vain, and spent our strength for naught.

You must permit me to decline a continuance of missionary labour under the direction of the Board, which has, during the last year, so generously patronized me. My principal reason for asking this indulgence, is, because I am persuaded the funds of that society may be more piously and profitably expended in supporting the gospel among people more ignorant and poor, and destitute, than those to whom my humble endeavours are directed. It is true, more ministers of the gospel are wanted in this section of country, and every judicious person must see the wisdom of the Board in furnishing the means of introducing them here. But every minister, when introduced and received, ought to relinquish, if possible, the idea of drawing supplies from a treasury made up by the pious contributions of persevering industry, to support him among a people so abundantly able to contribute to such purposes themselves.

Those of us who have been made acquainted with the pious brethren who control the funds of your society, are heartily disposed to aid its general interests. May that missionary flame which ought to blaze on the altar of each heart devoted to the service of the Redeemer, be kindled more and more in our bosoms. Your unworthy servant who is now addressing you, will take pleasure in making such religious communications to you as may be thought interesting. That destructive contagion, the yellow-fever, has again visited the city of Natchez, and the inhabitants are falling before its deadly influence, like the tender plant before the autumnal blast. The Almighty seems indeed to be taking hold on his strange work. The unnumbered spiritual privileges, which, by the kind indulgence of God we have enjoyed, and the comforts of this life which he has shed around us with unexampled profusion, would not awaken grateful emotions in our hearts. O may the smarting rod of his anger open our slumbering eyelids!

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*The following "Circular address from the Oakmulgee Missionary Society, to their brethren of the Oakmulgee Association in particular, and the friends of Zion in general," is so replete with just ideas relative to the kingdom of the Redeemer, and with such fervent zeal for its diffusion, that we believe our readers will be gratified by its entire insertion.*

**BRETHREN AND FELLOW-CITIZENS,**

PERMIT us, at this our fourth annual meeting, to address you on the all-important subject of missions. The present period of the world is peculiarly interesting to the attentive observer of passing events. In its political affairs, commotions of a very astonishing kind have lately taken place—commotions which the prophets predict, and which they represent as prelusive to the univer-



sal triumph of the King of Zion. In its religious affairs, occurrences are brought to pass, which are of a most interesting nature, which bear marked characteristics of a divine hand, and which, in connexion with the commotions just adverted to, are calculated to excite strong apprehensions of some great display of the divine power and grace at a day not far distant.

The burning zone, with all its sickly horrors, the polar regions, buried in almost uninterrupted frost, and covered with perennial snow, bear witness to the indefatigable attempts of many of the dear children of God, who forsake father and mother, house and land, and almost all the comforts of civilized life, to bear the name of Jesus to poor perishing souls. Among others, we see many of the fair daughters of Zion leaving the land of their nativity, with all the endearments of the parental roof, braving the horrors of the briny deep, with all the dangers that may await them in the land of superstition and idolatry, for the love they bear to the name of Jesus and the precious souls of their fellow creatures. What a glorious pattern! Can we reflect a moment on the noble self-denial, the burning zeal, the unwearied labours and patient endurance of so many privations which we discover in these self-devoted missionaries, and not feel reproved for our indolence? If ever there was a time, which, in a more special manner called for the exertions of the children of God, it is the present. The camp of Israel is about to move—the silver trump is sounding an alarm, and the armies of the Lord begin to march. While the kingdoms of this world appear to be convulsed, and all earthly splendour uncertain, the glorious kingdom of the blessed Redeemer in a silent, mysterious manner is progressing—the empire of Jesus is rising, the day of the Lord is at hand, and the signs of the times indicate the day of the battle of the Lord of hosts is near.

Almost every breeze wafts to our delighted ears, some pleasing intelligence of renewed exertions in the cause of truth. Societies are forming in all parts of Christendom to disseminate the light of divine truth among those who have long sat in darkness. From what has been done in the last twenty years, we could hardly be surprised if twenty years to come should put the Bible into every language under heaven, and send missionaries, more or less, to every benighted district on earth. Let benevolent exertions increase in the ratio of the past seven years, and God add his blessing, and half a century will evangelize the world, and set every desert with temples devoted to the God of heaven.

Among the many passages of Holy Writ that go to prove that it is the duty of christians to be active in spreading the gospel, we shall select only a few, which we consider to be plain and incontrovertible.—Mark xvi. 15. Matthew xxviii. 19 and 20. "Go ye into all the world, and preach the gospel to every creature, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." We hope none will say that these injunctions were laid on the apostles only: had they been confined to the apostles, it would have been sufficient to have promised his presence to the end of their lives; but we find it extends to the end of the world.

These commands constrained the apostles, in their day, to labour in the Lord's vineyard as extensively as circumstances would permit, and the reasons which operated on them, so far from being obsolete, have gained additional strength, and



exist in all their full force at the present day. A question arises.—If this duty is to be continued to the end of the world, on whom does it devolve after the days of the apostles? Let every christian search his own heart and the word of God; compare them together, and then decide whether any thing, and what, is required of them.

Every one that believes the scriptures, believes that "the kingdoms of this world are to become the kingdoms of our Lord and of his Christ." But how are these nations, enveloped in heathenish darkness, to receive "this gospel of the kingdom," and so become acquainted with that name, which is the only one given under heaven whereby men can be saved, but through the instrumentality of those who have received this blessing, and to whom the Lord has given the means of communicating the same? "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" In the 96th Psalm, at the 3d verse, we are called upon to "declare his glory among the heathen, and his wonders among all people." But how have we done this? Do we not rather oppose this express command of God, by withholding our aid when the duty is made plain and practicable? Our Lord says, he that gathereth not with me scattereth abroad. If we oppose the word and will of God, does not our conduct, in effect, declare either our disbelief or disregard of it? Does not the Redeemer test our love by our obedience? "If ye love me, keep my commandments."

The Lord has so plainly opened the missionary door to millions of the heathen, and has placed it so completely in our power to be "*witnesses unto him*," and "*workers together with him*," by aiding missionary efforts, that if we do not, we have reason to fear that we are deficient in that charity, without which, we are but as sounding brass and a tinkling cymbal, and too much resemble the priest and Levite spoken of by our Saviour, who, when they saw the poor traveller "stripped, wounded, and half dead, passed by on the other side." But let us rather act like the good Samaritan; and in consideration of what the Lord has done for us, as well as from a sense of duty, and principle of love, let us have compassion on their wounds; let us send them that word which contains the oil and the wine, and which will provide the beast and the inn: being well assured, that "faith without works is dead;" for it is written, "be ye doers of the word, and not hearers only, deceiving your own selves."

Some hundreds of millions of human beings are at this time groping in midnight darkness, worshipping the work of their own hands; inflicting on their bodies the most shocking cruelties, under the blind superstition of divine worship. The most undoubted information is before the christian world, that thousands of these poor deluded creatures annually fall a sacrifice to their superstitious, idolatrous practices.

The avenues to the temple of Juggernaut, for upwards of fifty miles, are marked by human bones, the only remains of those who have perished on their pilgrimage to this idolatrous festival.—The plains around are whitened with the bones of self-devoted pilgrims, whose bodies, immediately after their immolation, are cast forth, and left a prey to the dog, jackal, vulture and hargalee, by which they are frequently mangled before the principles of life are completely extinct; and the offspring of those deluded victims are sometimes seen weeping over the dead bodies of their parents, lamenting their homeless, helpless state. Behold

also, among this vast multitude, the horrid practice of a plurality of wives, connected with the still worse custom of burning the widows on the funeral pile of the deceased husband, leaving continually large portions of helpless orphans, who fall victims to poverty and disgrace.—And, oh! what full and complete wretchedness and misery must that disgrace be among *such a people*! Go, ask the temple of Juggernaut; the waters of the Ganges; and the ashes of the sacrificed widows, to recount the horrid deeds! There you will find tales of miserable woe, to awake the sympathy even of the most unfeeling heart.—Sisters, particularly you who are wives and mothers; have you no yearnings to come up to the help of the Lord in some way, against this worse than molten image? And you, brethren, who are fathers of daughters; have you no bowels of mercy to spring forth in suppression of these worse than barbarous customs? We hope and trust you have, and that you will gladly improve every opportunity of showing your faith by your works.

Brother Judson's going to Rangoon, at the time and under the circumstances he did, has fastened the impression on many minds eminent for piety, zeal and penetration, that the providences of God appear to point out the vast empire of Burmah, as designed for the christians of America, to be the honoured instruments of turning from darkness to light. This population is estimated at seventeen millions; about double to these United States. Every kind of religion is tolerated among them; they are represented as a lively inquisitive people, and have a knowledge of letters and of writing. These circumstances offer facilities in communicating truth incalculably great.—How easy would it be to communicate the knowledge of divine truth to our red brethren who inhabit our western wilds, had they the knowledge of letters, so that they could read the scriptures when translated into their own language!

Brother Judson is translating the scriptures into the Burman language, and brother Hough has commenced printing them; two other brethren, to wit, Messrs. Colman and Wheelock, together with their wives, have also been sent out under the patronage of the Baptist Board to join brother Judson and Hough.

Thus it is, that the Lord has, in a wonderful manner, in a short space of time, awakened the attention of the religious community to the subject of missions, and made many of our dear and highly esteemed brethren and sisters willing, and even desirous, to forsake all the comforts of civilized life for Christ's sake.

The first promulgation of the gospel was committed to individuals, endowed with extraordinary gifts. In the present state of things, the providence of God has ordained the scriptures: the Father hath given to the Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession." In order to "*teach all nations*," it is necessary to send missionaries who must learn their language, and then print the scriptures in those languages: the necessary expenses for printing in the vernacular tongues, must be paid by the societies engaged in the great design. In order to prosecute this purpose to any thing like effect, it is necessary to send annual supplies of money and materials for printing, and for the support of the missionaries.

When we reflect that our lives, and all that we are and have belong to the Lord, how can we, with any shadow of excuse, withhold from his service, only a small portion of what he has given us. To contribute our mite towards this object, is all that we are called upon to do. Let it not be forgotten that "the



liberal soul shall be made fat," and "he that watereth shall be watered also himself." If we can do but little, let us do that little, and not decline doing any thing, because we cannot do a great deal. We ask you, who have indeed tasted that the Lord is gracious, what you would take for the religious privileges you enjoy? We readily anticipate your answer; that they are above all price. How then can you consistently refuse to contribute a small part of what the Lord has given you, towards the furtherance of those plans which are intended, under the blessing of God, to convey the riches of that grace which you so highly prize to the poor heathen, who, notwithstanding their deplorable situation, are made of one blood with us all.

But possibly there are some who are saying, like the ancient Jews, "The time is not come—the time that the Lord's house should be built." In answer to this objection, we refer the objectors to the accounts set forth in the periodical publications, by the various denominations now engaged in this glorious cause, to wit: the *CHRISTIAN HERALD*, the *PANOPLIST*, the *AMERICAN BAPTIST MAGAZINE*, the *LATTER DAY LUMINARY*, and others, of the wonderful things that the Lord has done through the instrumentality of their missionaries; what is therein advanced, unless it can be disproved, testifies plainly that the time is come, and that this is the accepted time; all things are ready, but our willingness. Others say, "we have heathen enough in our own land: let us turn our attention to them."—We reply as our Saviour did to the scribes and pharisees—"This ought ye to have done, and not to leave the other undone." This objection also brings to our mind the case of the Syrophenician woman while our Saviour tried her faith at the time she asked a cure for her daughter; "It is not meet to take the children's bread and give it to the dogs;" and it may well be answered in the language of the afflicted mother, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Our Lord decides that there was reason as well as faith in her plea. There is no doubt that foreign, so far from clogging domestic missions, will promote them, and the cause of Zion generally. FOREIGN MISSIONS ARE CALCULATED, UNDER GOD, TO HAVE THE SAME INFLUENCE ON RELIGION AT HOME, THAT FOREIGN COMMERCE HAS UPON AGRICULTURE: so that in truth, this objection, properly considered, operates against the objector. Another objection set up by some is, that they fear it is only a matter of speculation. This we charitably hope is for want of information. If those who have engaged in the cause were under the influence of this principle, the enemies of the Cross, as well as the friends, would long ere this, and correctly too, have exposed the project and the projectors to public contempt. But, like all other truth, it cannot be destroyed, because it is above the source of opposition, and will shine triumphantly when its opposers are forgotten in their mass of error.

Those who have embarked in the missionary field, have forsaken all for Christ's sake; and we cannot, upon any rational ground, attribute to them any other speculation, than that great and rich enterprise, which will secure them the treasures in heaven. Brethren, let us beware of scepticism, and take heed that in exercising the wisdom of the serpent, we forget not the harmlessness of the dove. The information which is before the world, is sufficient to satisfy even an unbelieving Thomas, that this is indeed a great work of the GREAT JEHOVAH.

If the Christian revelation be from God, to give that revelation to the heathen world, is the first duty of those who have tasted of the blessedness of redeeming



love. Let us then act consistently, and prove to those who mistake our doctrine, that in preaching justification by faith, we do not "make void, but establish the law."

Finally—*Brethren and Friends*, by the songs of angels who proclaimed peace and love at our Saviour's birth; by the solemn injunctions of Him who said, "ye are my friends, if ye do whatsoever I command you;" by the glorious Pentecost, when every language praised God; by the multitudes who have washed their robes in the blood of the Lamb; by the acts of the apostles, and the sufferings of the martyrs; by the agonizing pangs of Jesus; and by the remission of our sins through his death and sufferings; if there be any consolation in Christ, if any fellowship of the Spirit, if any bowels and mercies, we beseech you, have compassion on the heathen, and so fulfil the joy of your LORD.

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*Letter from Job Washburn, Cor. Sec. of the Maine Baptist Aux. Soc. to aid Foreign Missions, to the Cor. Sec. of the Board, dated*

REV. SIR,

Toston, September 30th, 1819.

I AM requested by the Board of the Maine Baptist Auxiliary Society to aid Foreign Missions, to state to you the present situation of this society, and the zeal for missions in this section of the country. Our prospects are by no means discouraging; though, in language of scripture, some professed to go, and went not, yet the greater part show a growing zeal for the spread of the truth, which is not easily discouraged, and surmounts many obstacles, and is derived from an unshaken belief on the divine testimony; therefore it rests not on the wisdom of men, but on the power of God. We have been enabled since our formation in 1815, to forward rising one hundred dollars for foreign missions yearly, and our prospects are yet encouraging that we shall be enabled to continue about the same amount. A desire to aid the missionary cause I think prevails in this association, especially among our sisters; yet we are sensible, a criminal indifference on the part of many of our brethren, cannot be denied, in withholding the gold and silver which the Lord requires; but to their own Master they stand or fall. It cannot be doubted, that the liberal soul, who comes forward with true desires to promote the welfare of Zion, feels a satisfaction unknown to the covetous. To be instrumental in planting the standard of the Cross in a heathen land, and causing the banner of the Prince of Peace to be unfurled, where the prince of darkness has long held his empire unmolested, must afford unspeakable joy. We cannot but feel for our brethren and sisters in Burmah, and most earnestly pray, that God would make their trials work for their good, and give them favour in the sight of the heathen; but should the American baptists be obliged to give up the Burman mission, (which we pray God may not be the case,) yet this should by no means discourage us, or make us slack our hands; we shall have the satisfaction to believe, that we had it in our hearts to build up the spiritual house of God in Burmah; and if we do not see it arise, yet our children after us we trust will. And we rejoice for the visible openings among our red brethren of the wilderness. May missionary zeal never cease, until every nation under the whole heavens shall have the word of God in their own tongue, and teachers equal to the call of perishing men sup-

ported among them. The opposers of missions are, I conclude, daily lessening, finding it a vain thing to fight against God; indeed they might as well attempt to stop the progress of time, or eclipse the light of the splendid luminary of the heaven, as to retard the progress of the Sun of Righteousness, which is by sure prophecy to lighten the Gentiles, and will be the glory of his people Israel. Well may it be said, the cause in which the missionaries, and all who aid them are embarked, is emphatically the greatest and best; all other objects sink into comparative insignificance; although it is now like the cloud which was beheld by the prophet from the summit of mount Carmel, not bigger than a man's hand, yet we are sure it will spread, and pour from its inexhaustible store, not the lightning and fury of Sinai, but gentle showers from heaven to bless a famishing world. We hope, dear brother, that missionary zeal will not abate, but be handed down from generation to generation, and increase until it has exposed the folly of all idol worship; when with holy indignation idols shall be stamped under the foot of all those who were before their worshippers, and all the ends of the earth shall look to the only Lord God, and be everlastingly saved. Our best wishes attend all the deliberations and plans of the Board of Foreign Missions, that you may have the direction of the Head of the church; and our prayers attend our small offerings for the gracious smiles of heaven on our weak endeavours.

*The sisters of the Lincoln Baptist Female Cent Society to aid foreign missions, to the Cor. Sec. of the Baptist Board of Foreign Missions for the United States:*

RESPECTED AND DEAR BROTHER,

Thomaston, September 25th, 1819.

WE received your Circular, together with the Fifth Annual Report, and most gratefully thank you for these pleasing communications. We feel it our duty, through this medium, to give you some information respecting the formation and progress of our society. Desirous of promoting the blessed cause of the Redeemer, by aiding foreign missions, the sisters of Thomaston, Warren, Cambden, and St. George, in 1815, formed themselves into a society. Since our formation, we have been enabled to forward to the Boston Foreign Mission Society, \$308 43 cents. Although we have met with some discouragement in members withdrawing, and others neglecting to pay; yet it is the Lord's cause, and we fear not, but believe it will prosper. God has promised his Son "the heathen for his inheritance, and the uttermost parts of the earth for a possession," and the eventful day in which we live, announces that the glorious period is rapidly approaching when this promise shall be fulfilled. We have from time to time addressed the sisters of the association to which we belong, and exhorted them to join us in the pleasing and delightful duty of doing something for the benighted heathen—and many small societies have of late been formed. We know, dear brother, we cannot boast of doing *great things*, but while the widow's two mites stand recorded on the sacred pages, we will not blush to bring our little offering; it goes accompanied with our most fervent prayers for the salvation of wretched idolators. We esteem it our highest privilege to be permitted to assist in some humble way the glorious cause of missions, and rejoice that *much has been done* by the daughters of Zion, to aid in sending the blissful news of salvation to those who are per-



ishing for lack of knowledge; and we confidently believe *they will do more*, they will not leave it to be recorded in heaven, that while basking in the full blaze of gospel light and liberty, their hearts remained insensible to the condition of the miserable, perishing heathen. No! not till the huge car of Juggernaut is crushed to the earth; not till the funeral pile ceases to burn for the self-devoted widow; not till inhuman parents forbear to sacrifice their tender offspring; not till all the idol gods under heaven are stamped under foot, and their dust scattered in the wind—will *female christians* believe there is not something for *them* to do for the heathen world. We believe that it is the privilege and duty of the brethren to beat the path before us; we only, as weaker vessels, tread in their footsteps. O then, may they continue with zeal, and alacrity, to press forward through every obstacle, that we with speed may follow after! Does not the indefatigable exertions of our dear brethren in a heathen land—does not the memory of HARRIET, (whose slumbering dust in a far distant clime bespeaks her zeal for missions) and does not the mighty voice of Jehovah call us to work? Surely then if we shut our ears, and harden our hearts; if we refuse our gold and silver, and our influence, and thereby neglect the important duty of sending the glorious gospel of the Son of God, to the dark corners of the earth—our garments will be defiled with the blood of souls! O then may the united exertions of all who love the Lord Jesus, be the means of forwarding that blessed day, when the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose! Pray for us, dear brother, that we may not be idle in the Lord's vineyard. And be assured we wish you the greatest prosperity in every endeavour to spread the Redeemer's kingdom, and shall receive from you every communication on this subject with grateful hearts.

*From the Lake Female Baptist Mis. Soc to the Cor. Sec. of the Board, dated*

DEAR SIR,

Aurelius, September 10th, 1819.

WE, the Lake Female Baptist Missionary Society in Aurelius, having received your request for assistance in the great work of the Lord, unanimously agree to answer it, by casting in our mite of sixty dollars, which we shall be happy in having you appropriate to the purpose mentioned in the letter, viz. in assisting the brethren at St. Louis. As a society, we feel willing to assist you as far as in our power; our views and feelings at this time are mostly directed towards the cause of God at St. Louis. May the Lord evidently pour out his Spirit upon them, and upon all others who desire to promote his glory, and pray for the coming of his kingdom.

That the time may soon come when his ministers, like flaming heralds, shall go forth proclaiming the TRUTH of God, and all errors and delusions flee away; when the watchmen shall all see eye to eye, and lift up their voices together, till the earth shall be filled with his glory, is the desire and prayer of your friends and sisters in Christ.

BRIDGET SIMONS, President.

WEALTHY SQUIRE, Secretary.



LATE INTELLIGENCE FROM BURMAH.

After the article exhibiting information from India had gone to the press, we received by the ship AMERICA, notwithstanding her fearful wreck near New York, the following communications, which we are unwilling to defer for publication in a future number of our work. The public feeling is alive to whatever relates to the Burman mission, and we wish to gratify its solicitation to the utmost extent of our ability.

*Extracts from Mr. Judson's Journal.*

APRIL 4th, 1819.—My close application to the Burman dictionary during the year 1817, and my subsequent loss of nearly a year, in the unsuccessful attempt to visit Chittagong, have occasioned a long interruption in my journal. Since my return to Rangoon, the little I have to say, I have communicated in letters. With this day, a new and I hope important era in the mission, I resume the journal.

To-day, the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language. I say *commenced*, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of *public* worship, according to the usual acceptation of that phrase among Christians; and though I began to preach the gospel, as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching (since it has acquired an appropriate meaning in modern use) to my imperfect, desultory exhortations and conversations. But I hope, though with fear and trembling, that I have now commenced a course of public worship and regular preaching. This would have taken place just a year ago, had I returned to Rangoon, as I expected, and still earlier, had I not been under a government, where I thought it prudent to gain a considerable acquaintance with the language, before commencing public operations, lest I should be unable properly to vindicate my conduct when called to a judicial account.

The congregation to-day consisted of fifteen persons only, beside children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness and under great disadvantages; and all the glory will be His.

APRIL 6th.—This evening I went, for the second time, to hear a popular Burman preacher. On our arrival, we found a zayat in the precincts of one of the most celebrated pagodas, lighted up, and the floor spread with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years old, of very pleasant countenance, and harmonious speech. He was once a priest, but is now a layman. The people, as they came in, seated themselves on the mats, the men on one side of the house, and the women on the other. It was an undistinguished day, and the congregation was very small, not more than one

hundred." When we entered, some said, There come some wild foreigners ; but when we sat down properly, and took off our shoes, they began to say, No, they are not wild ; they are civilized. Some recognized me, and said to one another, It is the English teacher ; a name by which I am commonly known. The preacher soon took notice of us, entered into some conversation, invited us to visit him, and so on ; but on learning that I was a missionary, or, in their idiom, a religion-making-teacher, his countenance fell, and he said no more. The people being now convened, one appointed for the purpose, called three times for silence and attention. Each one then took the flowers and leaves which had been previously distributed, and placing them between his fingers, raised them to his head, and in that respectful posture, remained motionless, until the service was closed. This ceremony we of course declined. When all things were properly adjusted, the preacher closed his eyes, and commenced the exercise, which consisted in repeating a portion from their sacred writings. His subject was the conversion of the two prime disciples of Gaudama, and their subsequent promotion and glory. His oratory I found to be entirely different from all that we call oratory. At first, he seems dull and monotonous, but presently his soft, mellifluous tones, win their way into the heart, and lull the soul into that state of calmness and serenity, which to a Burman mind somewhat resembles the boasted perfection of their saints of old. His discourse continued about half an hour ; and at the close, the whole assembly burst out into a short prayer, after which all rose and retired. This man exhibits twice every evening, in different places. Indeed he is the only popular lay preacher in the place. As for the priests, they preach on special occasions only, when they are drawn from their seclusion and inactivity by the solicitations of their adherents.

APRIL 11th, *Lord's Day*.—There were about as many present at Burman worship in the zayat, as last Sunday. They behaved with rather more order ; but it seemed impossible to secure their final attention. Those who, in the course of the week, engaged to attend, forgot their engagement ; so that the assembly consisted entirely of people who live around us, and are in the habit of receiving favours from us. Never felt so deeply the immense difficulty of making a first impression on a heathen people.

APRIL 18th, *Lord's Day*.—Attendance similar to that of last Sunday. Nothing special to be noted.

APRIL 25th, *Lord's Day*.—Yesterday we completed the zayat, set up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor in the open porch, under some solemn impression of the great responsibility attached to my new mode of life.

In the forenoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the zayat, rather than in the house, in order to give the Burmans some idea of the place.

In the afternoon, our people came together, and several came in from the road, so that we had an assembly of between 25 and 30, beside children. At the close of the service, I distributed several tracts to the strangers.

APRIL 26th, *Monday*.—The fore part of the day quite barren. Studied with my teacher as usual. Towards night had an audience of about a dozen, several of whom were from the neighbouring village of Thambet. These paid particular attention.



APRIL 27th, *Tuesday*.—One of the most attentive of the hearers last night, came again, with a petty officer from another village. They staid the most of the day, received a great deal of instruction, and left with a promise, that they would come as often as the distance of their residence would permit. Considerably encouraged to-day, with the hope that God is preparing a people in this benighted land.

APRIL 28th, *Wednesday*.—Nothing interesting through the day. At night, encountered a bitter opposer; he had visited Bengal, and some foe to missions had poisoned his mind: he manifested a most virulent spirit. I felt that he would most gladly be foremost in destroying us. But through divine grace, I was enabled to treat him with meekness and gentleness, and he finally left me politely. He appeared to be rich, and had several followers.

In the evening, there were some hopeful appearances in Mrs. J.'s female meeting, a meeting which she has recommenced since public worship has been set up in the zayat.

APRIL 29th, *Thursday*.—A precious case has just occurred. A young man of twenty-four, by name Mounng Koo, happened to stroll in last Sunday, and was present at worship. He appeared to be rather wild and noisy, though his manners were respectful. He took a tract and went away. This morning, he made his appearance again, and has been with me about two hours. I have been enabled, through divine assistance to give him a great deal of truth, and especially to expatiate with some feeling, on the love and sufferings of the Saviour. The truth seems to have taken hold of his mind. And though he is quick and sensible, and has some savage fire in his eye, he is very docile, and ready to drink in the truth, without the numberless cavils and objections which are so common among the Burmans. He engaged to come next Sunday, promised to pray constantly, and gave me his name, that I might pray for him, that he might be a disciple of Christ, and be delivered from hell. I feel considerable attachment to this young man, and my heart goes forth to the mercy seat, in behalf of his precious soul.

APRIL 30th, *Friday*.—I was agreeably surprised, in the morning, to see the young man of yesterday come again so soon. He staid all the forenoon, and seemed desirous of hearing as much as possible about religion. Several others came and went. A very busy day, hardly time to prepare these minutes to be forwarded by a vessel which leaves this port for Bengal early to-morrow morning.

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*Letter from Mrs. Judson to Mrs. S—, dated*

MY DEAR MRS. S—,

Rangoon Mission-house, April 29th, 1819.

YOUR affectionate letter of Jan. 27th, 1818, I received on the arrival of our new missionary associates, and should have answered it by the last ship which sailed for Bengal, but ill health prevented my writing to any of my American friends. Accept my sincere thanks for the favour, and be assured that yours and Dr. S.'s letters often animate and encourage our minds. As you are particularly interested in this mission, I hesitate not to write discouraging as well as encouraging circumstances, to present the dark as well as the bright side of the case; and although this method will sometimes occasion painful feelings, it will excite to fer-



vent and persevering prayer, and prevent the severe disappointment which is frequently the result of false colouring. You have, doubtless, my dear Mrs. S——, heard of the series of trials through which this mission past last year. The bright prospect which animated us just before Mr. Judson's departure for Chit-tagong, passed away in a moment, and was succeeded by an apparently impenetrable cloud. The arrival of the brethren C. and W. greatly rejoiced us, and caused us to feel that this mission was still an object of the care of Providence. But our rejoicings were quite checked by their both being taken with bleeding at the lungs, and other symptoms of debility. Brother Colman has been gradually recovering, and is able to apply closely to the study of the language, though he is still so weak at the lungs as to be hardly heard when leading in prayer: but brother Wheelock has been growing weaker, has a violent cough, and every symptom of a fixed consumption. We have now given up all hope of his recovery. We consider Mr. and Mrs. Colman a valuable acquisition to the mission, enjoy much in their society, and exceedingly regret that the present weak state of his lungs forbids our expecting much in the preaching way for a length of time.

Since Mr. Judson has commenced public preaching in the zayat, I have begun again to have my female meetings, which were given up, in consequence of the scattered state of the Burmans around us, at the time of our government difficulties. I attend with them every Wednesday evening, at 7 o'clock, as they are more at leisure in the evening than any other time. My last meeting was very animating, and the appearance of the females (thirteen in number, all young married women) very encouraging. Some of them were inquisitive, and after spending two hours, seemed loath to go. One said, she appeared to herself like a blind person just beginning to see. Another said she believed in Christ, prayed to him daily, and asked what else was necessary to make her a real disciple of Christ. I told her she must not only *say* that she believed in Christ, but must believe with all her heart. She again asked what were some of the evidences of believing with the heart. I told her the manner of life would be changed; but one of the best evidences she could obtain would be, when others came to quarrel with her and use abusive language, if so far from retaliating, she felt a disposition to bear with, to pity and to pray for them. The Burman women are particularly given to quarrelling, and it would be to us the greatest evidence of being a true christian to refrain from it. But my dear Mrs. S——, we have no reason to expect that the adversary of souls will let us long go on quietly in our exertions to undermine his kingdom here. Will he not make every possible exertion for the destruction of this infant cause? Yes; but though he rage, he can go no farther than the length of his chain, which is held in the right hand of Him, who loves his church, who keeps it as the apple of his eye, and who, if any of his elect are among this idolatrous people, will keep them from the destructive influence of inferior power. What though the heathen rage and the people imagine a vain thing? What though the kings of the earth set themselves, and the rulers take counsel together against the Lord and his cause? He that sitteth in the heavens shall laugh, the Lord shall have them in derision. He will set his Son upon his holy hill, he will give the heathen for his inheritance, and the uttermost parts of the earth for his possession. These precious promises, my dear Mrs. S——, dissipate our desponding fears, and cause us at times to feel, that "in the Lord we have everlasting strength," that He will yet look on us with a favourable eye, and crown our exer-

tions with success. We hope our friends at home will not be discouraged, or cease to pray fervently for the prosperity of this mission. If they knew all the circumstances and the difficulties we have to encounter, so far from being discouraged, they would perceive the greatest ground for encouragement. Through the kindness of the Board, our temporal wants are comfortably supplied, for which we wish to express our gratitude. Relative to the subject of writing to Mrs. Rowe, which you mentioned in your letter, I presume you have before this received several letters from her. I have received letters from her, and find her an interesting correspondent. I am well acquainted with her family connexions, who most of them live in Haverhill. Remember us respectfully to Dr. S—, and our dear brother Rice when you see him.

Accompanying is a Siamese catechism, which I have just copied, that you may see the form and manner of writing this language. I have attended to the Siamese language for about a year and a half, and with the assistance of my teacher have got the Burman catechism, tract, and the gospel of Matthew translated into that language. I have also translated one of their books into English, and would send it to you if it was not so bulky and so much labour to copy. It is an account of the incarnation of one of their deities when he existed in the form of a great elephant! The perusal of it, I dare say, would afford you much amusement, as well as excite your commiseration for a people who are so deluded as to believe such fictitious stories.

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#### STILL LATER COMMUNICATIONS FROM BURMAH.

*Continuation of extracts from Mr. Judson's Journal.*

RANGOON, April 1st, 1819.—I PERCEIVE that one large parcel forwarded in the year 1816, never reached America. It contained, among other things, my journal from October 1815 to February 1816. On looking over the original minutes, I perceive one article only that is worth transcribing. That article will, at least, serve to give some account of myself, during a period which must appear to be unaccounted for in the letters which have reached the Board.

"JAN. 1st, 1816. The greater part of my time for the last six months has been occupied in studying and transcribing in alphabetical arrangement, the Pali Abigdan, or dictionary of the Pali language, affixing to the Pali terms the interpretation in Burman, and again transferring the Burman words to a dictionary, Burman and English. With the close of the year I have brought this tedious work to a close; and find, that the number of Pali words collected, amounts to about four thousand. It has grieved me to spend so much time on the Pali; but the constant occurrence of Pali terms in every Burman book, made it absolutely necessary.

The two languages are entirely distinct. The Burman is a language *sui generis*, peculiar to itself. It is true we cannot know what affinity it has to some of the Indo-Chinese languages, that are yet uninvestigated; but it is essentially different from the Sungskrit, the parent of almost all the languages in India proper, and indeed from every language, that has yet come under the cognizance of Europeans.



The Pali, on the other hand, is a dialect of the Sungskrit, and was introduced into this country, with the religion of Boodh. This personage, whose proper name is Gaudama, appeared in Hindostan, about 2300 years ago, and gave a new form and dress to the old transmigration-system, which, in some shape other, has existed time immemorial. The Brahmans, in the mean time, dressed up the system, after their fashion; and these two modifications, Brahmanism and Boudhism, struggled for the ascendancy. At length, the family of Gaudama, which has held the sovereignty of India, was dethroned, his religion was denounced, and his disciples took refuge in Ceylon, and the neighbouring countries. In that island, about five hundred years after the decease and supposed annihilation of their teacher or deity, they composed their sacred writings, in that dialect of the Sungskrit, which had obtained in Ceylon; thence, they were conveyed, by sea, to the Indo Chinese nations. Boudhism, however, had gained footing in Burmah, before the arrival of the sacred books from Ceylon. It is commonly maintained, that it was introduced by his emissaries before his death.

It is obvious, that the introduction of a new religion, and new sacred writings, must have great effect on the language of a people. And, accordingly, (not to speak of the influence which the Pali has had on the general construction of the Burman language,) a considerable number of words in common use, and a very great proportion of theological terms are of Pali origin. Thus, though the Pali is now a dead language, cultivated by the learned only, some knowledge of it is indispensable to one who would acquire a perfect knowledge of the Burman, and especially to a missionary who intends to translate the scriptures, and who ought, therefore, above all others, to be perfectly acquainted with the terms he employs.

With these views, I was desirous of laying a little foundation for such further improvements in the language, as necessity should require, and leisure permit. And having done this—having a vocabulary for daily reference, correction and enlargement, I now propose to devote my whole time again to the Burman."

MAY 1st, 1819.—Burman day of worship, of course, many visiters. Among the rest, Mounge Nau, a man who was with me several hours yesterday; but from his silence and reserve, excited little attention or hope. To-day, however, I begin to think better of him. Mounge Koo came again at night, and appeared pretty well. These two men, with the two persons from Kambet, of the 27th of the last, I call the fruits of the week. But let us see who of them will remember the day of worship.

MAY 2d, *Lord's Day*.—About 3 o'clock, the quiet and modest Mounge Nau came in, and took his usual place. For the others we looked in vain. About thirty present at worship. Very few paid much attention, or probably received any benefit.

MAY 3d.—Among the visiters of to-day, was a respectable man, formerly an officer, now a merchant, resident at Little Bridge, a village contiguous to Kambet. After long and various conversation, in which he paid close and respectful attention, he said that he was a person not a little versed in Burman literature; but that he now saw he had erred in all; he regretted that he had lived two years in the neighbourhood, without knowing me; to-day was an auspicious day; he wished to become my disciple, would read my writings with attention, and come as often as possible.



MAY 5th.—Moung Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darknesses and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. Amen.

MAY 6th.—Moung Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded.

He is thirty-five years old—no family—middling abilities—quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour.

MAY 8th.—Burman day of worship. Thronged with visiters through the day. Had more or less company without intermission, for about eight hours. Several heard much of the gospel, and engaged to come again. Moung Nau was with me a great part of the day, and assisted me much in explaining things to new comers. Towards night, a man came in, by name Moung Shwaa Oo, whom I think it time to mention particularly, as he has visited me several times; and though, like Moung Nau, apparently backward at first, he appears to be really thoughtful. He is a young man of twenty-seven, of very pleasant exterior, and evidently in good circumstances. Poor Moung Koo, who appeared so forward at first, alas, too forward! has quite discontinued his visits. No news yet from the villagers of Kam-bet and Little Bridge.

MAY 9th, *Lord's Day*.—Moung Shwaa Oo came in the morning, and staid through the whole day. Only two or three of all I conversed with yesterday came again. Had, however, an assembly of thirty. After worship some warm disputation. I begin to feel that the Burmans cannot stand before the truth. In the course of the conversation Moung Nau declared himself a disciple of Christ, in presence of a considerable number; and even Moung Shwaa Oo appeared to incline the same way,

MAY 10th.—Early in the morning Moung Nau came to take leave, being obliged to go to a distance after timber—his usual occupation. I took him alone, and prayed with him, and gave him a written prayer to help him in his private devotion. He received my parting instructions, with great attention and solemnity; said he felt that he was a disciple of Christ—hoped that he should be kept from falling—desired the prayers of us all—expressed a wish that if he held out some time after his return, we would allow him to profess Christ in baptism, and so he departed. The Lord Jesus go with him, and bless him. He is poor. I felt a great desire to give him something; but thought it safer to put no temptation in his way. If, on his return, he still cleaves to Christ, his profession will be more satisfactory than it would be if he had any expectations from us.

MAY 11th.—Had more or less company from morning till night. Among the rest, Moungh Shwaa Oo and two or three others, who appear to be pretty well satisfied, that the Boudhist religion has no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness and more anxiety to be saved from sin.

Heard much to-day of the danger of introducing a new religion. All agreed in opinion, that the king would cut off all who embraced it, being a king who could not bear that his subjects should differ in sentiment from himself, and who has, for a long time, persecuted the priests of the established religion of the empire, because they would not sanction all his innovations. Those who seemed most favourably disposed, whispered me, that I had better not stay in Rangoon, and talk to common people, but go directly to the "*lord of life and death*." If he approved of the religion, it would spread rapidly; but in the present state of things, nobody would dare to prosecute their inquiries, with the fear of the king before their eyes. They brought forward the case of the Kolans, a sect of Burmans who have been proscribed and put to death under several reigns. I tried to set them right in some points, and encourage them to trust in the care of an Almighty Saviour; but they speak low, and look around fearfully, when they mention the name of the "*owner of the sword*."

MAY 13th.—Had company all day, without intermission. About noon Moungh Nau came in, having given up his journey, on account of the unfaithfulness of his employer. His behaviour and conversation were very satisfactory. He regrets the want of a believing associate, but declares his determination of adhering to Christ, though no Burman should ever join him.

Moungh Shwaa Doan, a man who has attended two Sundays, and made some occasional visits, was with me several hours. He professes to have felt the truth of this religion, ever since he first heard about it, and now desires to be a disciple of Christ. He has obtained, I find, considerable knowledge of the Christian system; but does not appear to have much sense of his own sins. May the Spirit teach him what man cannot.

MAY 15th.—Moungh Nau has been with me all day, as well as yesterday. He is anxious to be received into our company, and thinks it a great privilege to be the first among the Burmans in professing the religion of Jesus Christ. He has been told plainly, that he has nothing to expect in this world but persecution, and perhaps death; but he thinks it better to die for Christ, and be happy hereafter, than to live a few days and be for ever wretched. All the members of the mission have, at different times, conversed with him, and are satisfied that a work of grace is begun in his heart.

MAY 16th, *Lord's Day*.—In the forenoon a man came in from Kyaikasan, a neighbouring village, and listened with more apparent sincerity, than is commonly manifested the first visit. He had received a tract about a year ago, and had thought considerably on the subject.

About the usual number was present at worship; but a larger proportion than common, were strangers. A lawyer belonging to the viceroy, and some other respectable persons were present, and gave me much trouble, without, I fear, receiving any benefit. Moungh Shwaa Doan was present, and appeared pretty well after worship. Moungh Shwaa Oo has, I suppose, returned to Henthadah, the next city above Rangoon. He took no leave of me; yet I cannot give up all hope of



him. The last visit he said he should constantly read my writings, and pray to the eternal God.

MAY 17th.—Moung Nau has received an advantageous offer to go to Ava, in the employ of a boat owner. We were afraid to dissuade him from accepting, as he has no way of getting a living; and equally unwilling to have him absent several months. At length we advised him not to go, and he at once acquiesced.

MAY 20th.—For several days have had no visitors at all. I ascribe it partly to the distress which presses on all ranks of people, on account of the heavy tax which is now raising. Yesterday we received an order to pay, on account of our servants, 48 ticals of pure silver, equal to 30 dollars. To-day, after having made every inquiry, we applied to the viceroy. He replied, that it was an extraordinary tax, and must be paid; but that we might be excused from paying it to the proper officer, and have the privilege of paying it to himself! We were, therefore, obliged to produce the money.

MAY 21st.—Had several attentive hearers, among the rest Moung A, who says that the good news has taken hold of his mind. I have been so frequently disappointed in visitors, who appeared promising the first time, but never came again, that I have lost all credit in early professions; yet I cannot but hope well of this man, especially as Moung Nau appeared to like him better than any other inquirer.

MAY 22d.—We have taken Moung Nau to live with us, intending to employ him in copying some small things for distribution, which we cannot get printed at present, and allow him ten ticals a month. Our principal object, however, is to keep him in the way of instruction, hoping that he will ultimately be useful to his countrymen.

At night Moung A came the second time, and appeared anxious to know the way of salvation. But I am grieved to find, that he is going away on business to-morrow morning, and will be absent a long time.

MAY 23d, *Lord's Day*.—The Kyaikasan villager, Moung Nyo, mentioned last Sunday, came again, with three companions. He staid the whole day, and appears to be in the same state of mind as Moung A. Both say, they are convinced that there is an eternal God; that having denied him all their lives, and of course, lived contrary to his commands, their sins are great; and that the news of salvation through the death of the Son of God, is good news. Thus far they venture. But whether the Spirit has given, or will give them true love to the Saviour, and thus enable them to trust in him, we must leave for time to ascertain.

MAY 24th.—A ship, long expected from Bengal, came up the river; but obliged at night to anchor a few miles below the town.

MAY 25th.—In the afternoon the captain came on shore. We received a few loose letters from Bengal. Had the mortification to find that most of our letters were in a parcel and box stowed away in the hold.

MAY 26th.—Out all day; but unable to get hold of the precious articles.

MAY 27th.—In the afternoon had news that the parcel was sent ashore; and at the same moment received peremptory orders from the collector of the district, to pay 450 ticals of pure silver. The order was communicated through the same medium as the last, and all the circumstances conspire to convince us, that it is done by the authority of the viceroy; and if he succeeds in getting this money, it will most assuredly be the beginning of a system of extortion, which will make



it impossible for us to remain at Rangoon. What shall we do? We cannot expose the funds of the Board to the mercy of a government which demands hundreds at once. We cannot go up to Ava just now, and seek redress of the emperor. The viceroy would interdict the measure, as the object would be apparent. The poor parcel lost its value. We glanced at a few of the most important letters; and hastened to lay our case before two Europeans, who hold places under government. Both promised to use their influence. Late at night, after the evening levee, we received information from them both, that they had forgotten our case. We have nothing, therefore, to do, but to commit it to Him who will not forget us, and retire to rest with aching hearts.

MAY 28th.—Applied again to one of the officers, in whom I have most confidence. Spent the forenoon in drawing up a memorial, (to be presented to the viceroy, as a last resort,) stating our object in coming to the country, our means of support, and our ministerial character. At noon, received news from the officer applied to in the morning, that he had been before the raywoon, the second in government, and stated the impropriety of taxing ministers of religion; that the raywoon summoned the head of the district, and having ascertained that the order did not emanate from the viceroy himself, dismissed him with a reprimand. O what a relief to our burdened hearts. Thanks be to a gracious Saviour.

In the afternoon succeeded in getting the box, in which most of our letters were deposited. Enjoyed a happy season, in devouring much private and public intelligence from our dear friends and native land. These are the first letters that have been forwarded from Bengal for eight months.

Letters from brother Hough at Serampore, say that he and family are well, but say nothing definitely concerning his prospects or intentions.

JUNE 3d.—Have had but little company in the zayat for several days. In the intervals, have been happy in examining the magazines and other publications lately received—a pleasure peculiar to a missionary in a heathen land.

JUNE 4th.—Several attentive visitors.

JUNE 6th, *Lord's Day*.—Had two interesting visitors. They were present at worship, and staid till dark—certain they should come again—but will they?

After partaking of the Lord's supper in the evening, we read and considered the following letter of Mounng Nau, which he wrote of his own accord.

*"I Mounng Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purposes of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I having heard and understood, am, with a joyful mind, filled with love.*

*"I believe that the divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism.\* It is through the grace of Jesus Christ, that you, sirs, have come by ship, from one coun-*

\* At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but the translator thinks it the most fair and impartial to give the letter, just as it was written at first.

*Further extracts from Mr. Judson's Journal.* 47

try and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

(Moreover,) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance.

JUNE 20th, *Lord's Day*—For the last fortnight, have had but little company at the zayat, owing probably to the rains which have now fully set in. The town has also been in great confusion, in prospect of the viceroy's departure for Ava. We have been called on to pay another tax of fifteen ticals—got off with paying half. Have had several other molestations from petty officers of government. Concluded to postpone Mounng Nau's baptism, till the viceroy be fairly off. He left Rangoon yesterday, and has arrived at the next village, which is a kind of rendezvous to the vast multitude of boats that accompany him.

To-day Mounng Shwaa Doan appeared again after an absence of several weeks, and a little revived our hopes concerning him. Several whom I have particularly mentioned, have discontinued their visits, though I am satisfied that they are convinced of the falsity of the Burman religion, and of the truth of the Christian. I cannot possibly penetrate their motives. Whether, after several visits, they meet with some threatening suggestion, that awakens their fears of persecution, or whether at a certain stage in their inquiries, they get such an insight into the gospel, as rouses the enmity of the carnal heart, I am not able from my experience hitherto to ascertain.

JUNE 21st.—The town is in the utmost anxiety and alarm. Order after order has reached our viceroy, to hasten his return to Ava, with all the troops under arms. Great news are whispered. Some say there is a rebellion; some say the king is sick; some that he is dead. But none dare to say this plainly. It would be a crime of the first magnitude; for the "*lord of land and water*" is called immortal. The eldest son of his eldest son, (his father being dead,) has long been declared the heir of the crown: but he has two very powerful uncles, who, it is supposed, will contest his right; and in all probability the whole country will soon be a scene of anarchy and civil war.

JUNE 22d.—Out all the morning listening for news, uncertain whether a day or an hour will not plunge us into the greatest distress. The whole place is sitting in sullen silence, expecting an explosion. About 10 o'clock, a royal despatch boat pulls up to the shore. An imperial mandate is produced. The crowds make way for the sacred messengers, and follow them to the high court, where the authorities of the place are assembled. Listen ye—The immortal king (wearied it would seem with the fatigues of royalty) has gone up to amuse himself in the celestial regions. His grandson, the heir-apparent, is seated on the throne. The young monarch enjoins on all to remain quiet and wait his imperial orders.

It appears that the prince of Tounng Oo, one of his uncles, has been executed, with his family and adherents, and the prince of Pyee placed in confinement. There has probably been bloody work; but it seems, from what has transpired, that the business has been settled so expeditiously, that the distant provinces will not feel the shock.



JUNE 23d.—Had some encouraging conversation with Moungh Shahlah, a young man, who has been living in our yard several months. He has lately made me several visits at the zayat, and appeared very thoughtful and teachable. To-day, on being asked the state of his mind, he replied with some feeling, that he and all men were sinners, and exposed to future punishment; that according to the Boudhist system there was no way of pardon, but that according to the religion which I taught, there was not only a way of pardon, but a way of enjoying endless happiness in heaven; and that, therefore, he wanted to believe in Christ. I stated to him, as usual, that he must think much on the love of Christ, and pray to God for an enlightened and loving heart, and then gave him a form of prayer suited to his case.

In the female evening meeting, his sister Ma Baik, whose husband also lives in our yard, manifested considerable feeling, (especially when Mrs. Judson prayed with her alone,) and expressed strong desire to obtain an interest in the Saviour.

JUNE 27th, *Lord's Day*.—There were several strangers present at worship. After the usual course, I called Moungh Nau before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

JULY 3d.—News arrived that the prince of Pyee died in prison of his broken limbs. The emissaries of the new king are searching in every direction for the adherents and proteges of his deceased uncles.

JULY 4th, *Lord's Day*.—We have had the pleasure of sitting down, for the first time, to the Lord's table, with a converted Burman; and it was my privilege,—a privilege to which I have been looking forward with desire for many years,—to administer the Lord's supper in two languages. And now let me, in haste, close my journal for transmission to the Board.

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*Letter from Mrs. Judson to Mrs. S—, dated*

MY DEAR MRS. S—,

Rangoon Mission-house, June 2d, 1819.

IT is only three or four weeks since we sent a parcel to Bengal, in which was a letter in answer to yours of January 1818. But your kindness in writing again before the reception of that, is very grateful to my feelings, and I take this early opportunity of commencing a letter which I shall continue as events occur, until a vessel sails for Bengal.

In my last, I mentioned Mr. Judson's commencing public preaching in a building which we had erected for that purpose, and which you will in future know by the name *zayat*. Little did I think, when I last wrote, that I should so soon have the joyful intelligence to communicate, that one Burman has embraced the Christian religion, and given good evidence of being a true disciple of the dear Redeemer. This event, this single trophy of victorious grace, has filled our hearts with sensations, hardly to be conceived by Christians in Christian countries. This



event has convinced us, that God can and does operate on the minds of the most dark and ignorant, and that he makes his own truths, his own word, the instrument of operation. It serves also, to encourage us to hope, that the Lord has other chosen ones in this place. As Mr. Judson has given some account of the first impressions of this man, and as I have had him particularly under my instruction since his conversion, I will give you some of his remarks in his own words, with which you will be much interested. "*Beside Jesus Christ, I see no way of salvation. He is the Son of the God who has no beginning, no end. He so loved and pitied men that he suffered death in their stead. My mind is sore on account of the sins I have committed during the whole of my life, particularly in worshipping a false god. Our religion, pure as it may be, does not purify the minds of those who believe it: it cannot restrain from sin. But the religion of Jesus Christ makes the mind pure. His disciples desire not to grieve him by sinning. In our religion there is no way to escape the punishment due to sin; but, according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country, and how great are my thanks to the teachers for coming! Had they never come and built that zayat, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!*" It is peculiarly interesting to see with what eagerness he drinks in the truths from the scriptures. A few days ago, I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. "*These words (said he) take hold on my very liver; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God, it makes it of its own accord fear sin.*" When I read this passage, Lay not up for yourselves treasures, &c. he said, "*What words are these! It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die.*" We have taken him into our employ for the present, as a copier, though our primary object was to have him near us, that we might have a better opportunity of knowing more of him before he received baptism, and of imparting to him more instruction than occasional visits might afford. Mornings and evenings he spends in reading the scriptures, and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart.

*Wednesday, 4th.*—I have just had a very interesting meeting with the women, fifteen in number. They appeared unusually solemn, and I could not help hoping that the Holy Spirit was hovering over us, and would ere long descend and enlighten their precious immortal souls. Their minds seem to be already prepared to embrace the truth, as their prejudices in favour of the Burman religion are apparently destroyed. They also appear to be convinced that the atonement for sin provided in the gospel, is suitable for persons in their situation. But they frequent-

ly say, the great difficulty in the way of their becoming Christians, is the sinfulness of their hearts, which they cannot yet overcome. O for the influences of that Spirit, which can alone effect the mighty change! Pray much, my dear Mrs. S—, pray particularly for these perishing females, who begin to feel the power of sin, and I trust also to fear the consequences. After meeting this evening, Mounng Nau, the Burman convert, came in and observed, the truths were solemn which had been communicated, and his mind was uneasy. I asked the reason. He said, "*he found he had many sins remaining in his heart, and he knew not whether Christ would save him.*" I told him Christ came to save such lost helpless sinners as he thought himself; and if he put his trust in him he would surely save him, though his sins were ever so numerous. It rejoices our hearts to see such evident marks of the operations of the Holy Spirit in this man, and we feel, in hearing his simple communications of the exercises of his mind, that we are more than compensated for all the days of darkness and discouragement which we have spent in this heathen land.

JUNE 17th.—I must now, my dear Mrs. S—, finish my letter, as we hear a vessel is to sail for Bengal in a few days, and I have 20 unanswered letters now before me. The town at present is all in confusion on account of the enormous taxes which have been lately levied, and the speedy departure of the present viceroy for Ava. He has been here only a year and a half, and though he has not been recalled by the king, he is about to depart on a visit, as he says, to his family, who are still at Ava, but it is probable that he will not immediately return. The expenses of his journey are defrayed entirely by the poor people, who are at such times exceedingly oppressed. In addition to this, there has been an extra tax levied for the king, from the payment of which, not a single family has been exempted, not even slaves and foreigners, who have escaped on every other occasion. We too have had our trials and perplexities in consequence of the levy of this tax. The first demand was moderate, not exceeding 30 dollars. This we did not intend to pay, if we could possibly avoid it. We accordingly applied to the viceroy, but he said it was a tax from which he himself was not exempt; we must therefore pay it. We had no other appeal.

In the course of a few days, we received a peremptory order from the head collector in our district, to pay immediately the enormous sum of 450 ticals, equal to about 300 dollars. We were filled with distress and alarm, not only on account of the demand, but from the fear that the viceroy was at the bottom of it, and designed it only as a prelude to greater extortion. The brethren (J. and C.) determined to resist the measure to the utmost. They first drew up a petition in respectful terms, stating that they were ministers of religion, and on this account had never paid taxes in their native land; that they had come here not to accumulate property, but to instruct the Burmans how to obtain eternal life; and lastly, stated that they had no money, but lived on the charity of the disciples of Christ. Before presenting this petition, the brethren had an interview with one of the port collectors, who informed them that it was his opinion that the viceroy was ignorant of the whole, and that he would himself see him the same day, and mention the case. The next day we received a note from the collector, saying the difficulty was all settled, that it was only a plan of the head collector to get the money himself. This will show you a little of the life we lead, exposed at any moment to be thrown into the greatest distress from the capri-



ciousness of the government. But we trust God is on our side, and will not suffer us to be easily moved.

We were just delivered from the anxiety and distress which the above demand had occasioned, when we received the publication which contains the letter of Dr. Worcester. We did indeed feel that there was a vast difference between the trials and painful sensations inflicted by *this despotic government*, and those occasioned by *Dr. Worcester's pen*. When we are tried by the former, we feel the mission is in danger, and the great object for which we came to this country liable to be defeated. But the latter can only injure our reputation for a *little while*; the great the final day will disclose the whole; when the accuser and the accused, will appear alike at the bar of impartial Justice, there to be judged, not by man's judgment, but by the eternal Son of God, who will not only wipe away the foul aspersions to which his disciples have been subject in this world, but will clothe them in his own righteousness, and present them to the Father without spot or wrinkle, or any such thing. It is a great consolation to us, that Dr. Worcester and others cannot prevent our exertions among the Burmans, or in the least prevent our success, unless they should pray God to withhold the influences of his Spirit, which I do not think they will dare to do.

The greatest inconvenience resulting from these publications to us has been, the unavoidable interruption it has occasioned Mr. J. in his missionary avocations, which have lately been so pressing, that he has considered that he had no time to spare for any thing beside. But he has felt the cause of truth required his making some reply, though he has endeavoured to be as concise and spend as little time about it as possible.

We have not lately had many inquirers, and not much company at the zayat, owing we suppose to the violent rains which have lately commenced. We have opened a Burman school in the zayat, and have obtained sixteen scholars; they attend only in the evening, being men and women who have to work in the day for their living. The eldest of them is a man fifty years old, and is just commencing his letters. Six of them are young married women, who attend my evening meetings, and are very anxious to read, that they may be able to peruse the scriptures. Mrs. Colman and myself spend the evenings with them, and find ourselves very happy in the employment. We calculate the school will cost, including lights, &c. about 3 dollars a month. Perhaps it will be a good plan to have a subscription open for the Rangoon charity school.

Poor brother Wheelock is still low, though he is able to come out occasionally to worship. He has been, and still is, peculiarly favoured in regard to those temporal things which make a sick bed comfortable, having brought round from Bengal some wines and other provisions which are not procurable here. The situation of the mission-house also is very favourable to a sick person, being in a retired, airy place, and though there are three families of us we find ourselves comfortable. I mention these things, as it will be consoling to his friends, and to the friends of the mission, to know that he has wanted for nothing, which can very seldom be said of a sick person residing in Rangoon. His mind is generally in a happy frame, which is a great comfort to us in this affliction.

*From the Rev. Dr. Carey to the Cor. Sec. dated*

Calcutta, June 15th, 1819.

MY DEAR BROTHER S—,

For many months past I have not been able to muster up sufficient resolution to write a letter, except as forced to it by imperious circumstances. The truth however is, that when my daily labours are at an end, I usually find myself so worn out with fatigue, as to be glad to allow myself an hour's relaxation.

Be assured that, notwithstanding I am so bad a correspondent, I always feel disappointed and mortified when my friends neglect to write to me. I am, no doubt, unreasonable in this; but I cannot help it: I love those with whom I have so long maintained a correspondence, and unless I am mistaken, all those who interest themselves in promoting the cause of our Lord Jesus Christ. They are the excellent of the earth, with whom I desire to unite as closely as possible on earth, and with whom to spend an eternity at last.

For several months past we have been straining every nerve to get all our editions of the scriptures through the press as quickly as possible. The whole number was forty-two. Brother Marshman superintends the Chinese, wholly, and my son Felix has been retained by us to assist in reading proof-sheets. After all, as the greatest number must go through my hands, you may easily conceive the labour which I must sustain to get one sheet of each through the press in a week; besides, I am printing a dictionary in the Bengallee language, which will make two quarto volumes of close print.

The translation and publishing of the word of God, is a work in which I have taken great delight, and which I have always considered as of the first importance. The whole has long ago been completed in four languages, viz. Sungskrit, Bengallee, Oorissa, and Hindoosthannee. It is now drawing to a close in the Mahratta, and Punjabee languages. The Chinese is also drawing to a close.

The New-Testament is finished in the seven languages above-mentioned, and also in Pushtoo, Kunkuna, Mooltanee, Telinga, and Assamee. Some, and especially those who examine the translations the least, are active in finding out faults, and forward in pronouncing condemnation on the whole; to such persons I have no leisure to reply. I can only say that I have done the best I was able. I have never supposed any thing I have done to be perfect, and always hoped to see the translations brought to perfection in subsequent editions.

An insufficiency of funds for carrying on so enormous an undertaking, has, however, lately obliged us to give up the further publishing of the word in several languages in which we have been employed for a number of years. Divine Providence having, however, raised up other translators in different places, and Bible Societies to assist in the printing, this will be the less felt, especially as we have in the first place relinquished those which others have begun; though in every instance the work was first begun by us.

I hear that brother Judson has lately begun public preaching in Rangoon, in the Burman language, and feels himself much encouraged to go on with it. I rejoice in this step. In preaching to heathens, living under heathen governments, we must venture much; we must walk by faith, and not by sight; and never expect such governments to smooth the way for us. Indeed the protection of a government invested in an arbitrary individual, who can enact laws in the morning, and annul them before night, and frequently without knowing why, could be of



little value if it were obtained; missionaries must put their trust in God alone. I am sorry to hear very discouraging accounts of brother Wheelock's health. I believe all the others, both brethren and sisters, are well, and pursuing their respective labours.

Upon the whole, the cause of our Lord gains ground in India, and I trust will continue so to do. We have discouragements as well as you, and these from a quarter from which we reasonably expected help. But the Lord sitteth upon his throne judging righteously. He invariably loves truth and righteousness, and will never approve of sin in whomsoever it may be found. Let us therefore follow righteousness in all its leadings, and commit our cause to God. Give my love to brother Rice when you see him. My wife unites in christian love to sister S—, and to yourself.

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*DOMESTIC INTELLIGENCE, REVIVALS, &c.*

*Extract of a letter from the Rev. Wm. Warder of Kentucky to Wm. Y. Hiler of Virginia, dated July 6, 1819.*

WE are favoured with pleasant times in Kentucky. During last fall and winter a precious revival prevailed in Russelville and the surrounding country, whilst many bowed to the sceptre of mercy, acknowledged Jesus Lord of all, and in obedience to his example and command, followed him into the baptismal waters. Brother Hodgen and myself were frequently there. We went as low as Hopkinsville, where the Lord has begun a good work. In Bowling-green a revival has been progressing for several months. Twelve have been baptized, and others are expected when I go again. The appearances here, in Glasgow, and all the country around, are more encouraging than ever I saw them. The waters of the gospel pool seem to be troubled on every side, and I hope the time is just at hand when many will be stepping in. Brother Walter informs me that Mayslick is again favoured with refreshing showers of heavenly rain. Brother Vardeman and himself are there labouring with success in the vineyard of our dear Lord and Redeemer. O, for hearts filled with love and praise for the amazing work and wonders of redeeming love!

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*From Rev. Thos. Tresize to the Cor. Sec. dated near Putnam, Muskingum county, Ohio, October 28th, 1819.*

ALTHOUGH there have been but few revivals in this Association, yet some of the churches have had refreshing showers the past year; and Salem township church, constituted only last spring, has 63 members, 49 of whom were baptized the past year. Some of them, who were professed deists, have embraced the gospel, and submitted to the government of king Immanuel. This undoubtedly is the Lord's doings, and it is marvellous in our eyes. Elder William Spencer appears to have been the chief instrument.

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*From the Rev. Lucius Bolles, to the Cor. Sec. dated Salem, (Ms.) Nov. 10, 1819.*

It becomes no less a duty than a pleasure to address you as Secretary to the Baptist Board of Missions for the United States. Your Circular directed to

the Boston Baptist Association was duly received, and as it furnishes evidence of the continued energies of our churches, in the soul reclaiming cause of missions, it was to us a source of refined satisfaction. We still feel ourselves pledged to the Redeemer of sinners, and hope not to lessen our efforts while we live, to extend his kingdom and advance his glory. The session of our association has been very harmonious and interesting. A gradual increase has been experienced by almost every church, and by some of the churches very enlarged and energetic measures have been adopted, to assist pious young men devoted to the ministry in the acquisition of necessary knowledge. We have now fourteen under our patronage, in various stages of improvement.

The efforts made by us in this section of the country, do not lessen the deep interest we feel in the projected and extensive plan of instruction contemplated by the General Convention, and in favour of which collections are now taking by their various Agents. They have the most devout wishes of our hearts for their success.

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## OBITUARY.

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It is our painful duty to record the death of two of the Vice-presidents of the Baptist Board of Missions;—the Hon. M. B. TALLMADGE, and THOMAS SHIELDS, Esq. May God supply the loss which their removal has occasioned.

THE HON. MATTHIAS B. TALLMADGE finished his mortal course, at his father's house at Poughkeepsie, on Friday, the 8th of October last, in the enjoyment of that holy calm which only the religion of Christ can impart in a dying hour. We offer no remarks on the character and usefulness of this excellent man, at the present, as we expect to introduce his biography in the next number of our work.

THOMAS SHIELDS, Esq. was a native of Chester county, Pennsylvania. His father was a respectable farmer. It appears to have been the wish of his parent to have trained him up to his own profession, in which our deceased friend employed his earlier years. Yet the youth felt and discovered a strong propensity to remove to Philadelphia. With his wish his parents complied, and he was placed an apprentice to a silversmith. He performed the duties of his station with satisfaction to his master, and with honour to himself. His early intimacies were with the respectable youth of the city, for he adopted the maxim that it becomes the young to mingle with those from whose virtues and information they may hope to derive advantage. His pious impressions were received in the days of his youth. At the age of nineteen he was baptized by the late Rev. Morgan Edwards, and received into membership with the first Baptist church of this city. With that church he stood connected until about two years ago, when he removed his membership to the church at Sansom-street.

In supporting the christian character he was punctual in attending the duties of the sanctuary of God. His house was a house of prayer. A diligent ob-



server of the occurrences of life, his mind was stored with anecdotes. These he found pleasure in imparting, and his friends ever found their beauty and point more than compensate for incidental prolixity. The extensive possessions, his industry and the good providence of God had enabled him to acquire, operated not to the production of a spirit proud and haughty—he was accessible to all, and ever prepared to rejoice with them that rejoice, and to weep with them that weep. His house was a mansion frugal and hospitable. The doctrines of divine grace were dear to his inmost affections, and he was ever ready to stand forth in their defence. It will long be recollected with what vigour and perseverance he asserted the faith of the church with which he was connected, when the doctrine of universal salvation, like a torrent, menaced its utter overthrow.

While yet a young man, he was introduced into the office of a deacon. To every thing like party spirit he was conscientiously averse. His wisdom and prudence rendered his advice desirable; and few that valued the counsels of age, experience and integrity, regretted adopting those of Thomas Shields. Not only among private friends, but among the churches of Christ, he aspired at the character of a healer of breaches. His prudence and his zeal as an officer of the Baptist Board of Foreign Missions, will be long and gratefully remembered.

He passed the term of threescore years and ten, with a vigour of constitution exceeded by few. He had once thought that at that period he would relinquish all active and public service; but he soon found, and yielded willingly to the idea, that the christian must continue to labour, content to wait for rest until he enter the portals of paradise.

During the last six months his health gradually declined. The taper of life burnt itself out. He came down to his grave full of days, and as a shock of corn completely ripened. Amid his final affliction his mind was greatly supported. He would often say, 'I have lived and I must die a beggar to the throne of mercy.' The statements of his views of the doctrine of grace were lucid and powerful. He would frequently observe, "I come to the Father in the name of the Son and by the help of the Holy Ghost, for life and salvation—I have nothing on my own behalf to plead; I am a sinner; I can be saved by no righteousness of mine—My only refuge is grace—grace—free and sovereign grace—I know whom I have believed, and that he is able to keep that which I have committed into his hands until that day; I know my Redeemer liveth." It was asked, an evening or two before he died, if he wished a funeral sermon delivered, and if so what text he would suggest as the foundation of the observations that should be made. The night before his departure, turning himself gently round, "By grace are ye saved—wont that text do? Yes, it will!" Early on Wednesday morning the 8th of December last, without a sigh or struggle he fell asleep.

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His Excellency WILLIAM RABUN, Esq. Governor of the State of Georgia, and honorary member of the Baptist Board of Foreign Missions, closed his eyes on mortal scenes, on Sabbath day, October 24th, 1819, between three and four o'clock in the morning, at his residence in Hancock county, in the 49th year of his age. On Monday his friends committed his perishable remains to the grave, in hopes of a future resurrection to immortal glory. He has left behind him an afflicted wife and seven children, and a grateful and generous public, long to feel and deplore the loss which has been sustained in this sudden and unexpected death.

FROM THE WINYAW INTELLIGENCER.

DIED on Sunday, December 26th, 1819, in the 75th year of his age, Rev. ED-  
MUND BOTSFORD, pastor of the Baptist church in Georgetown, S. C.

Believing that the character of this good man will shortly be given to the public, by one who had an acquaintance with him from an early period of his life, we shall forbear saying any thing more of him than that he was a pious, faithful minister of Christ, and highly respected for his correct, exemplary conduct—for many years, a few short intervals only excepted, subject to the most excruciating pains and severe sufferings, under which, after uniformly manifesting great patience and entire resignation to the will of God, he finally sunk.

"So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-spangled ore  
Flames in the forehead of the morning sky."

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### POETRY.

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*"Sorrow may endure for a night, but joy cometh in the morning."*

O! for a prophet's skill to touch,  
Exultingly the sacred lyre,  
And wake the song of praise, with such  
A pathos as their strains respire.  
What though the night be black with storms,  
Or only bright where lightnings play,  
To give to wildered Fancy forms  
That rule it with terrific sway!  
What though the brightest hope has fled,  
And passion's strife, and black despair,  
The aching heart, the burning head  
Tell only of the joys that were!  
What though the troubled conscience speak,  
And Sinai's awful thunders roll,  
And death is felt in ev'ry streak  
That flashes through the guilty soul!  
The peaceful morn with rays serene,  
Shall beam upon the longing eye,  
And dearer hopes may gild the scene  
With colours that shall never die.  
And, Oh! beneath that smile of thine,  
Thou Prince of Peace! the Spirit lives:  
It sweetly tells of joys divine,  
And more than mortal rapture gives.  
Then wake my lyre the grateful lay,  
My glory wake to join the song,  
And when on earth it dies away,  
Let angel choirs the praise prolong.